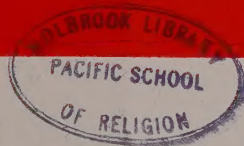


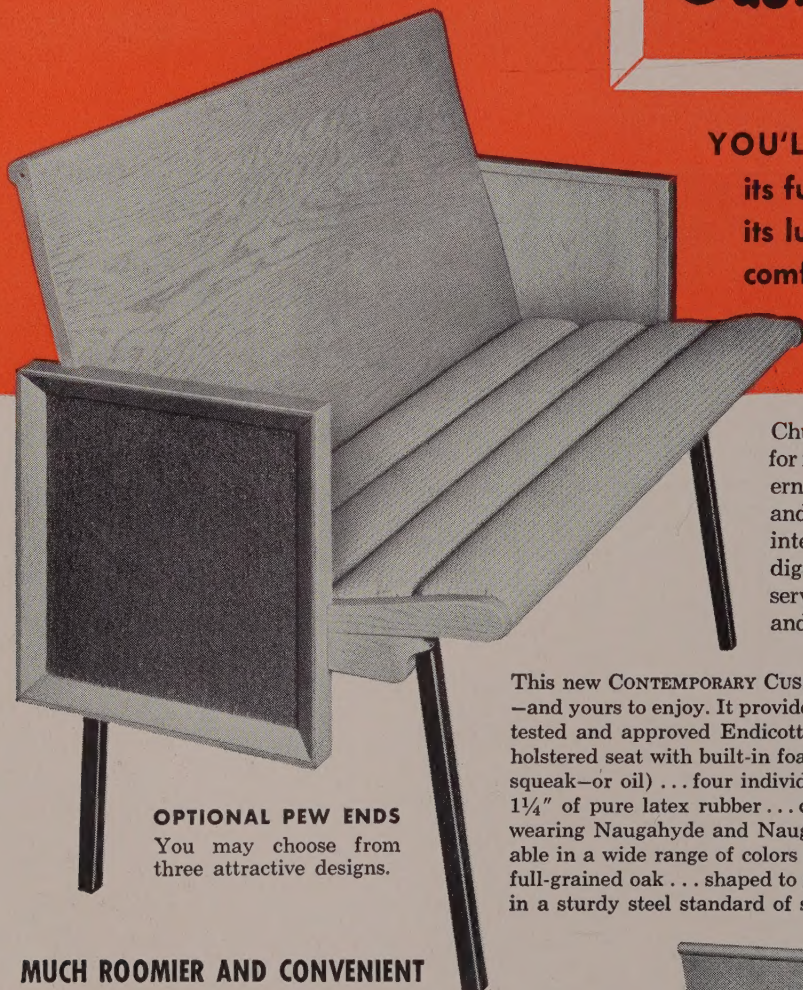
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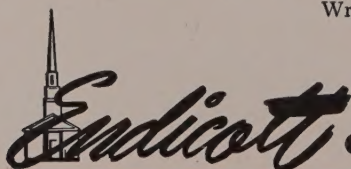
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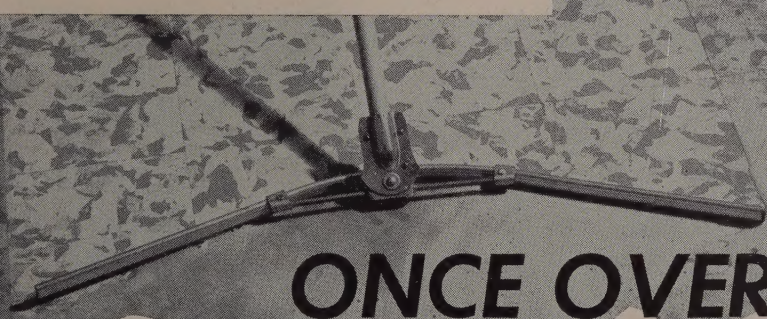
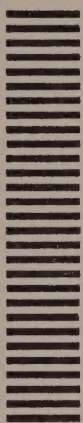
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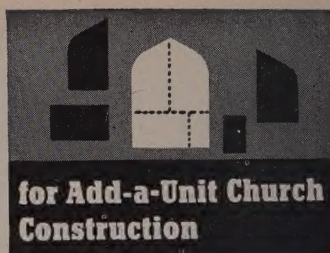
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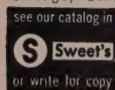
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Production Staff

Editor and Publisher: William H. Leach
General Manager: Paul R. Roehm
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Offices

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Advertising Offices

Cleveland: Arthur J. Atherton, 6429 Aylesworth Drive, Cleveland 30, Ohio. TUxedo 4-5958.

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They Say; What Say They? Let Them Say

MINSTREL SHOW OFFENDS

Dear Sir:

Even though my right to comment on anything in the Minister's Wife Department may be somewhat limited by the fact that I am only a minister, I have my wife's wholehearted permission to write concerning the article "Silver and Gold Have I None" in the October 1958 issue. This account of an annual fair in a church listed most helpfully a number of entertaining money-raising activities, among them being a minstrel show with "six coal black mammies with bustles and pads..."

The minstrel show may still be one of the first ways many organizations will take to turn their talents into money; but many of us, not feeling right about it, can be encouraged by the stand taken by the Massachusetts Congregational Christian Conference at our 1957 annual meeting. The following resolution, entitled "Derogatory Stereotypes," was passed by the delegates to the meeting of the conference which includes 585 churches:

Although many churches have already eliminated the use of the derogatory stereotypes in their entertainment programs,

Be it resolved, that the Massachusetts Congregational Christian Conference asks its member congregations to reject the use of any form of program or literature which characterizes racial or national groups in such a way as to perpetuate the concept of the derogatory stereotype in the minds of the public.

The Conference, through its committee on social action, specifically urges the churches not to include in their programs the typical minstrel show, which not only offends a minority group but also places undesirable psychological barriers in the way of the full brotherhood which is the goal of churchmen everywhere.

It has often been said in recent years that the churches have hindered rather than led the fight against racial discrimination in our country. Is it possible for you to report from your vantage point as editor of a national journal for churches that through such action as the above in other church bodies we are at least not lagging as far behind government as we once were?

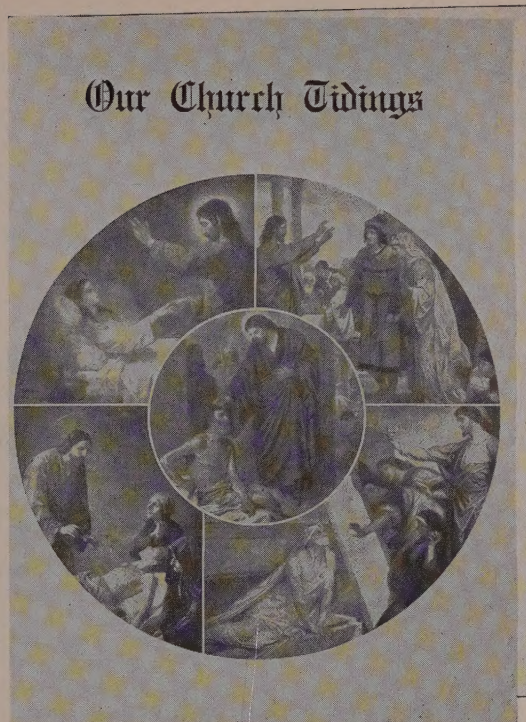
George A. Hodgkins
Auburn, Massachusetts

(turn to page 6)

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"We are thankful for your prompt service."—Rev. C. W. Taylor, Bellaire Methodist Church, Indianapolis, Ind.

"We appreciate your fine workmanship on The Bethel Messenger very much."—Rev. C. R. Wilson, Magnolia, Ark.

"We were well pleased with the last issue of Bible Church Echoes."—Shirley Hoag, Editor, Glen Ellyn Bible Church, Glen Ellyn, Ill.

"The last issue of Gospel Gems was very good. I especially liked the arrangement of the front page."—Rev. Ercel Carter, Abilene, Texas.

"We were well pleased with the last issue of Shenandoah Presbyterian Church News."—Mrs. Paul De Walt, Editor, Shenandoah Presbyterian Church, Miami, Florida.

"We appreciated the way you made up the pages in the last issue of Methodist Messenger."—Rev. Clark J. Moushon, Brooke Road Methodist Church, Rockford, Ill.

"We are very much pleased with Full Gospel Pentecostal Messenger. Your service is most wonderful."—Mrs. Olive B. Morris, Seattle, Wash.

"We can always count on The National Religious Press doing

a good job of printing on St. Paul's Messenger."—Rev. James A. Mitchell, St. Paul's Church, Englewood, N. J.

"We appreciate all you have done for us and our magazine, The Church and The Community."—Rev. J. Mitchell, Agua Dulce, Calif.

"Many, many compliments were received on the last issue of The Brilliant Methodist Messenger."—Rev. James H. Norton, Brilliant, Ohio.

"The last issue of The Crossroads was very good."—Rev. James W. Smith, Greenville Methodist Church, Lakewood, N. J.

"We are pleased with your service."—Rev. James M. Waggoner, Graham, N. C.

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"The last issue of Grace Church magazine received a grand response in this town."—Rev. A. R. Yielding, Grace Church, Newmarket, Ontario, Canada.

"We like your fine work. Gospel Beacon is being well received."—Dennis L. Moss, Church of Christ, Oregon City, Oregon.

"The last issue of The Green Street Messenger was very good indeed. Thank you for a good job."—Rev. Victor P. Musk, Augusta, Maine.

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THEY SAY:

(continued from page 4)

Dear Sir:

Your many articles on the clergyman and his social security problems have been most informative and helpful. There is another aspect of social security coverage which has not received much attention and which cries out for clarification and, if need be, a change in the law. It concerns the small church or synagogue with two or three full-time clerical and/or maintenance employees and several part-time Sunday school teachers, choir or program personnel.

Most religious institutions today want to provide their regular employees with social security protection, and the law provides the necessary machinery to accomplish this. However, once the necessary election is held, the institution must then pay social security taxes for all employees earning more than \$50 per quarter. Most part-time employees of the church and synagogue hold other jobs where they pay social security taxes up to \$4,200 of their earnings. Thus, they must pay additional taxes, although they can secure a refund when they file their income tax return. However, the institution must pay taxes which are not refunded and from which its employees receive not a penny of benefit or credit. This additional tax, when it falls on struggling institutions, deters some from providing this most vital coverage for their employees.

Would it not be wise for the federal government to revise its regulations as they pertain to bona fide churches and synagogues so as to voluntarily exclude those part-time employees who pay social security taxes from other positions or to provide a method whereby the institution can apply for tax refunds on such employees?

Myron E. Schoen
New York, New York



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A PARSON PONDERES

A Contributed Editorial

Tonight, in this Angelus hour, my mind is weary; but my heart overflows with joy. Books of courage and hope surround me here in my study. I am not alone. The great tradition from the great Person has unfolded through the ages.

I rejoice that I can remind friends who see the setting sun that tomorrow's sunrise can hue glorious hope and distilled faith. My calling is a gift, loaned me for life; a gift that increases in worth each day—if I use it wisely.

As light streaks nudge the coming evening, I realize that friends are a part of my gift's glory. Their encouragement uplifts me; their confidence humbles me.

This morning as a pastor I visited a child who in the early hour found herself alone—tragically alone. She suffered the sudden loss of those who had nurtured and brought her into this world. I held her in my arms and spoke tenderly of him who loves us in our deepest sorrow.

Today I held the wrinkled hand of a wise old man who knows the hour of transition to the noble life is near. He rasped his gratitude for my presence and, above all, the presence of the Christ I serve.

This afternoon I was welcome as I visited a lad who had scrapped his life and finds himself en route to prison. He stared at me as he sought a way back to the house of freedom and affection. With all this, his eyes were clearer than those of the middle-aged man who stood impaled in the prison of alcohol—trapped by himself in a glass jail of bottles with bars of cork.

Tonight I hear the call of distant lands crying, "Understand us, servant of Christ, understand us! Your Master gave his life for us, too!"

Tonight I seek refreshment that I may lead others to a sense of maturity and peace of soul. I am so far from perfect! My burdens, my weaknesses crush me. Sometimes I have doubted the Voice that calls me.

Tonight's fatigue mixes and blends with spiritual refreshment. At last my head falls upon the Holy Book before me; I hear its inspired pages crinkle beneath the weight of my weariness. My heart is full of yawning joy.

Abruptly, my children enter my study to sit on daddy's lap. They whisper, "Night night," before departing to the welcoming arms of an ever-loving mother who escorts them

to their cribs. I hear the echo of a thousand mountains speaking from the voice of my Master: "Herbert, other children deserve such love. . . . forbid them not: for of such is the kingdom of God."

Lord, tonight with my mixed emotion of strength and weakness, of weariness and refreshment, I realize more than ever the responsibility of the ages. This is my time of sacrifice. My prayer is that people of every race and of every station in life will, through me, learn the joy that I now ponder. Thy joy! Thy faith!

I thank God—I am a preacher.

Herbert E. Richards
First Methodist Church
Boise, Idaho

Things Past and Things to Come

Most of us instinctively take a few minutes for self-appraisal as a new year dawns. We reflect on the experiences of the months now passed and appraise the profit and loss for the year. At the same time we attempt to project, in mind at least, our personal and professional programs for the new year ahead.

We believe that there is a purpose in life. The change of the year is not to us a lottery. We may join groups of rejoicing as the old year fades and cry "happy new year" to our friends, but to us life is not a gamble dependent upon the wheels of fate. We believe that we have a purpose to fulfill. Our question is not, "Will luck be with us?" but rather, "How will we play our part in the year ahead?"

Of course, we are influenced by the world about us. Preachers are not isolated. There are forces which help to shape our lives. We know, as did Jesus, of "the cares of this world, the deceitfulness of riches, and the lusts of other things." But we also understand that there are basic facts and principles of Christian living, and we must be true to these forces.

There are three areas which the minister needs to probe at this season of the year. The first is that which deals with his own personal life. The second is his relationship with his family. Third, he needs to look carefully at the program and idealism of the local church which responds to his personality and his leadership.

A personal appraisal is usually productive. The minister

needs to check the tendencies in his own life. Has he kept faith with his early idealism which led him into the ministry? Have the pressures of parochial life replaced the patience and tolerance which he once possessed with irritable severity? Has professional success made him less charitable to the weak? Can he now sneer at those who follow a faith different from his? Has the "profession" triumphed over his "calling"? Has he reached that dangerous point where he considers the greatest in his congregation to be those who write the largest checks? All of these are serious questions.

Close to the personal life of the minister is his relationship with his family. A clergyman may be a great man in the community and a saint to his congregation, yet lack much in his career as a husband and father. One wife confided to us that "Jack has had much success as a family-life counselor, but he has never used the successful methods with his own family." A psychiatrist who had been teaching young theologians and their wives the elementary principles of counseling shook his head sadly when the course was completed. He said, "There were more patients than counselors in that group." In contrast to this, there are plenty of examples of splendid family relationships in parsonage and manse. But it is not easy to accomplish.

Then the minister needs to seriously appraise his congregation. Probably it has grown larger and wealthier during the past years. That is the trend. But has it grown in Christian grace and loyalty to Christ? Prosperity offers temptations to churches as it does to individuals. Does your church boast of its membership? its budget? its new building? If so, it needs to realize that these qualities place a responsibility on the congregation for better programs of Christian service. Does it boast of class distinction? Introduce the congregation to the Sermon on the Mount. The big temptation for a church in this day is to desert the things of the spirit—tolerance, love, self-control, long-suffering, meekness. See if your church is trying to preserve these things among the affairs of men and nations.

Our Little Systems

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee;
And thou, O Lord, are more than they.

Our little systems. Who of us today is not conscious that we have been living in little systems which hardly grasp the vastness of eternity around us? The current explorations into outer space are both indicative and symbolic of the widening world we find about us.

We can read with new appreciation the words of the psalmist who, watching the heavens, sang:

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man, that thou visitest him?

But we still face the temptation to marvel at the scientific

and refuse to grasp the significance of the expanding world in which we now live.

For instance, you visit a local church. You probably do not find that the worshipers are stirred by the rising strength of the Asiatic peoples, the growing nationalism of the millions of Arabs, the throbbing problems of the submerged black masses of Africa, or the secular changes of modern society which challenge our conventional concepts of the Christian faith.

Instead you find the local congregation wrestling with the subtle differences between folk games and square dances in order to find which should be permitted in the social rooms of the church. Or you find a church board in serious debate as to whether a family of black-skinned Christians should be permitted to worship in their church with white worshipers. Or the minds of the local congregation may be concerned with the growing popularity of an associate minister which seems to be challenging the standing of his senior. All this, while "new worlds are being born."

The world program of the Christian church faces a challenge not equaled in any era of its history. We still glory in the stories of those heroes of the cross who journeyed through many dangers to gather about them pagans converted to the Christian faith. But a different world confronts us today. The great non-Christian religions of the world are gaining in strength and power. The Moslem world is showing new power, Buddhism and Confucianism are in the midst of revivals, and a large part of the world is under the influence of atheism.

The writer is one who believes that the Christian religion as given by Jesus Christ in the New Testament could have an answer to the crises of the world. But he is beginning to have his doubts as to whether the Christian church with its present concepts will have the vision or the strength to extend Christianity to those of other faiths. With the constant compromises being made between Christian and pagan ethics in the practical governmental affairs of the world, one has a basis to doubt the final triumph of Christian culture. The Christian church which emerges in the new day may possibly be a synthesis of several religions, such as was true in the period which followed Constantine.

Church Management has reported, as have most periodicals, the increasing membership of churches, the tremendous amount of church building to house growing congregations, the influence of organized religions in our society. But none of these things, important as they are, give the answer to the new day which faces the Christian church and Christian society. At best, the activities listed are but movements within our small conventional orbits. They do not meet the challenge to faith offered by the ever-expanding world of space, peoples and ideas.

But Christian faith is a persistent thing. With all the fears of an expanding age which may destroy concepts held by the faithful, further words from Tennyson whisper in our ears

That God, which ever lives and loves,
One God, one law, one element,
And one far off divine event,
To which the whole creation moves.

FRIEDRICH NIETZSCHE

Frank H. Ballard*

Christianity has always been fighting for its life. The battle has raged in modern times especially about the person of the Founder. There are those who have proved to their own satisfaction that he never lived. There are others equally convinced that he lived and died young, but that his disciples made the mistake of calling him the Son of God. In the Victorian era many lost faith in the miraculous, but declared that as a character he would never be surpassed. Their followers are more courageous and assure us that his influence has not even been good. There is at the present time a school of critics who condemn his harsh words about the judgment and the doom of those who reject him. What is yet to come must be left to the imagination. We can be fairly confident that they will cancel one another out, as they have done in the past. But they remind me of one of the greatest of my teachers who confessed that he thought he had learned more from those with whom he disagreed most profoundly than from anyone else. They remind me also of the subject of this article, who may be counted among the shrill teachers of modern times, and who incidentally has taught me far more than most of those with whom I have agreed. Nietzsche is perhaps little mentioned as a maker of the modern world, but the horrors we have seen and the desolation that surrounds us seem to me to stem more from his ideas than from any other single source. He raised in memorable form the essential question: Is the New Testament good the highest good? For that reason, despite much sheer rhetoric and despite the changes time brings, he deserves attention.

He was born in 1844, his father being pastor of a small village church in Saxony, and on both sides he was grandson and great-grandson of the manse. When he was four or five his father died after a year of insanity caused by a fall, and he came too much under the influence of women—his mother, one sister, a

grandmother and two aunts. He himself was intended for the ministry, and his schoolfellows nicknamed him "the parson." he was essentially correct and demure. One day it was raining hard, and his mother looked anxiously out of the window to see whether her boy was coming back from school. There he came round the corner, and, though he had neither overcoat nor umbrella, he was walking along very slowly and with the dignified bearing of an archbishop. When his mother reproachfully asked him why he did not run, he answered, almost shocked: "But, Mother, our school regulations say that boys when coming from school are not to run in the streets." His chief recreations were poetry and music. "Sometimes they are decidedly premature and full of morbid sentiments—premature when the boy of fourteen talks about three periods or stages of his poetical work; and morbid when shortly after, because his birthday has passed once more, he talks about time passing like the rose of spring."

From school he went to university where, under the influence of some of his tutors, he began to doubt the faith of his fathers. During those years he read so hard that he was already shortsighted, but he fulfilled the obligatory military service, which, however, was shortened by an accident while mounting his horse. At twenty-four he was a professor of classical philosophy in the University of Basle, with prospects of a brilliant future. Two years later his first book appeared, and for seventeen years he continued to publish works that were little noticed at the time but have been widely read since. It was not a happy life. He quarreled with his friends. His health was bad. He never married, though he had many love episodes. He was obliged to give up his university work and traveled in Southern Europe in search of health. But his mind was working at high pressure and at length broke down completely. The first sign of approaching insanity was appalling egoism. He spoke of his books as the greatest gift that had ever been bestowed upon man, and called himself the most independent writer in Europe.

The chapter headings of his last book are: Why I Am So Wise, Why I Am So Clever, Why I Write Such Excellent Books, Why I Am a Fatality. "I did a lot of things of the highest rank," he said, "things that no man can do nowadays." "To take up one of my books is one of the rarest honors that a man can pay himself." He had burnt his brain to ashes, working always at white heat. He went mad at the age of forty-five, and died ten years later. This is the man who called himself "the successor of Christ."

Welcome to Superman

By Darwin and others he had been taught to see in nature a vast selective struggle. The strongest and wisest types survived; the weak perished. Those that survived struggled to bring some higher form into being, and after ages of struggle had achieved man. Why should man think himself the goal? Why should not a higher type, a superman, appear? "I teach you the Superman," he cries. "Man is something that is to be surpassed. What have ye done to surpass man? All things hitherto have created something beyond themselves, and ye want to be the ebb of that great tide, and would rather go back to the beast than surpass man. What is the ape to man? A laughing-stock, a thing of shame. And just the same shall man be to the Superman: a laughing-stock, a thing of shame."

So far so good. But what is the superman but a glorified Napoleon, a magnified Bismarck, who says: "I like that, I take it for my own, and mean to guard it from everyone." He is a man who has his indignation and his sword; a man to whom the weak, the suffering, the oppressed, and even animals willingly submit and naturally belong; in short, a man who is master by nature. But this striding Colossus is the antithesis of the Christian ideal, and Nietzsche complained that "Christianity is the reverse of the principle of selection." "If the degenerate and sick man (the Christian) is to be of the same value as the healthy man (the pagan) the natural course of evolution is thwarted and the unnatural becomes law. What the species requires is the suppression of the

*Dr. Ballard has been a contributor to "Church Management" for many years. He now writes from Linton, Cambridgeshire, England.

physiologically botched, the weak, and the degenerate." There were things in which he was open to persuasion; here he was inflexible. A delicate English lady once said to him: "I know you are a writer, Mr. Nietzsche. I should like to read your books." "No," he replied, "a feeble woman like you would have no right to exist." Might is right. The weak must go to the wall. And it is because Christianity champions the weak that he became its passionate enemy. It is the religion of pity, and in pity he found the greatest impediment to life. Pity is a waste of feeling, a moral parasite which is injurious to health. It preserves that which is ripe for death, it fights in favor of the disinherited and the condemned of life. It is the principal agent in promoting decadence. Thus with a wave of the hand he strikes out Florence Nightingale, David Livingstone, William Wilberforce, Albert Schweitzer, and all those we have honored as the real leaders of men.

Again, Christianity is the sworn enemy of caste wherever it appears. Saint Paul, whom Nietzsche calls "one of the most ambitious and importunate souls that ever existed, of a mind full of superstition and cunning," with his fundamental unity and his statement that there is neither bond nor free, there is neither male nor female, is pernicious. "Men are not equal," he cries—which in a sense, though not the

deepest sense, is true. But, ignoring the ways in which it is not true, he insists that there must be two classes, masters and men. "A higher culture can only originate where there are two distinct castes of society, that of the working class and that of the leisured class who are capable of true leisure; or more strongly expressed, the caste of compulsory labor and the caste of free labor." Nietzsche was hard on democracy and had a contempt for socialism of any form. He called it "the tyranny of the meanest and the most brainless."

Once again, Christianity is the religion of peace, though not peace at any price. Nietzsche has been called, perhaps unfairly, "the preacher of war." On the title page of Bernhardt's once much criticized book is a quotation from his writings: "War and courage have done more great things than love to the neighbor." But he could have chosen other words from the same source to put there. This, for example: "Although it comes along like the night, war is nevertheless Apollo, the true divinity for consecrating and purifying the State." Or this: "For nations that are growing weak and contemptible, war may be prescribed as a remedy, if indeed they really want to go on living." There may be a modicum of truth in such statements, but they do not seem to conform to the mind of him who said: "Blessed are the

peacemakers . . ."

There are many other contrasts that might be cited, but they are unnecessary. Christianity is presented as the product of the slave class. "To my mind," he shouts, "it is the greatest of all conceivable corruptions. I call Christianity the one great curse, the one enormous and innermost perversion, the one great instinct for revenge, for which no means are too venomous, too underhand, too underground, and too petty. I call it the one immortal blemish of mankind." To say that he ever represented the German people, most of whom had never heard of him, is an insult. But clearly he represents something in the natural man wherever he is to be found. Even many who believe themselves to be orthodox Christians can be too masterful and merciless, as all history shows. One may even write, or read with approval, an article like this, which aims at presenting the choice squarely for all to see, and all the time can have an unconfessed sympathy with Nietzsche. Indeed, one of his sympathizers has found much Nietzsche in an otherwise irreproachable Church, which guards its doors with every creedal test. This is the blatant fact, that he so largely represents many of us who have accepted commissions in the Church of Christ. Hypocrisy is operative even in the least of men.

(turn to page 18)

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CAN THEY FIND YOUR CHURCH?

John R. Scotford*

It is my business to find churches, and it often proves to be a difficult undertaking. When seeking a Methodist church in a Boston suburb, I was sent to the Unitarian church by a taxi driver and to the Congregational church by an innocent bystander. When I remarked that night that it had taken me nearly an hour to find the church, one of the church officers spoke up: "That's nothing. It took me three months!"

Over the years I have evolved three principles for locating churches.

In New England the old churches are at the center of the town. The white meeting house at the head of the green is inescapable. This is the only part of the country where churches have been placed logically.

In the county seats of the Midwest you will find the major churches within a block of the courthouse square. Circle the square; then circle it again on a one block radius, and you will usually find your church.

In the smaller cities the churches with the more general appeal—Methodist, Presbyterian, Congregational, Baptist—will be nearest the center and on the more conspicuous corners; while those that appeal to either a racial group or the adherents of a particular doctrine will be further toward the periphery. The first group is out to catch the uncommitted church prospect; the second group assumes that "their sort of people" will hunt them up even if they have an obscure location. The Lutherans are in the process of moving from this second group to the first.

Most old congregations are oblivious to the problem which confronts the newcomer who might come to their church. Thinking in pedestrian terms in a motor age is a common failing of church officers. Because they arrived in town in the days when everyone walked, and therefore knew where all the churches were, they assume that this is still true. But the automobile has changed the situation in two ways.

People live in a vastly larger area at the present time. As a consequence they do not have the block-by-block and house-by-house knowledge of even their immediate neighborhood which prevailed in

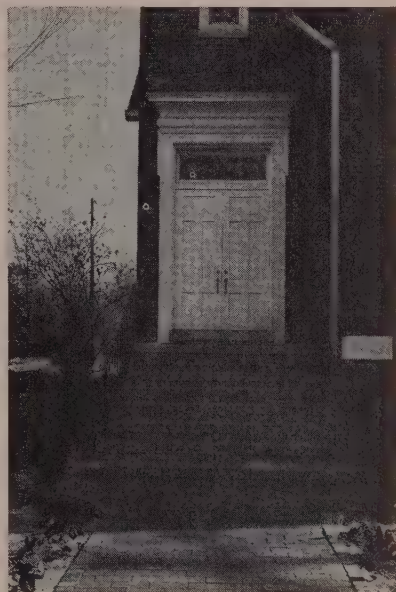
the past. A newcomer could once ask the folks next door where the Baptist church was, and find out, but not any more. People know less and less about larger and larger areas.

The speed of travel and the density of traffic compel those who drive to keep their eyes on the road ahead. A church on the main street in the heart of the shopping district would formerly have

been known to everyone, but now cars flash by so rapidly that all that may be seen is a blank spot between the show windows. Unless there is some ground around them, downtown churches are as hard to find as any other.

Most congregations need to face this problem. In many instances the obscurity of the present location may be a prime reason for moving to a new site. For our

This white door invites all to enter the United Church of Christ, Chapel Hill, North Carolina.



White paint over yellow brick has transformed the Central Congregational Church, Atlanta, Georgia, from a shabby structure to one of the sights of the city.



*Church Building Consultant, Mt. Vernon, New York.

purposes we will assume that this is not feasible in the immediate future and consider what a church can do to make it easy for people to find.

Publicize Correct Address

Our first suggestion may seem too simple to mention, but it is highly important. Whenever the name of the church is used it should be accompanied by the exact street address—on the church letterhead, on any sign at the entrance to town, on all newspaper publicity. If you know that you are seeking a Presbyterian church on Park Street, you are much less likely to end up at the Congregational church on High Street. New congregations often print little maps showing how to reach their churches, and older churches could wisely do the same. General directions frequently fail to get one to a specific spot. When some bystander says, "You can't miss it," I almost always do.

When a motorist wants directions he turns to either the police or a gas station. Both are usually short on ecclesiastical information. In California an officer could not locate a church which was precisely one block from where we were, while the talent found in most gas stations simply is not church-minded. Their efforts to be helpful may be downright funny.

This is an area which might repay cultivation. A New England church once put on a little campaign to illuminate the minds of the local police. Members would approach an officer and ask, "Where is the First Methodist Church?" If he could tell them, they thanked him; if he could not, they told him. A good approach to the gas stations might be to use some meeting to which people from out of town will come as an excuse for impressing on them both the name and the location of your church.

Recent years have seen the multiplication of signs on streets and highways directing all comers to specific churches. In North Carolina state-erected highway signs give the location and distance to the churches, which is a convenience to everyone. Some New England towns have uniform signs along the main thoroughfares giving directions to the churches. In at least one Indiana town the signs are cooperative, with one board bearing inscriptions such as, "Methodist church, two blocks north; Presbyterian church, one block south." In many places the churches have followed the example of the luncheon clubs and placed signs at the edge of town. In Texas the sign "The Church of Christ Welcomes You" is the common indication of an approaching settlement. This is all to the good, although we would urge that these signs be made as specific as possible, giving the exact location of the church.

A view of the church itself is more

easily understood and far more convincing than any sign. Often its eye-catching qualities can be greatly stepped up. When the Central Congregational Church of Atlanta, Georgia, purchased the building formerly occupied by the Ponce de Leon Baptist Church, they found themselves with a rather dingy structure made of drab yellow pressed brick. Some years later they painted the exterior white, and it is now a highly conspicuous, gleaming landmark. When the Highland Community Church of Springfield, Ohio, purchased the building in which a United Presbyterian church had peacefully died, the members were determined to give it a "new look." On the outside of the church they put a large light cross against the dark brick and then focused spotlights on the front of the building, making it inescapable at night.

Step Up Eye Appeal

Many church buildings are so modest and unobtrusive that it is too easy to pass them by unnoticed. Often their eye appeal can be stepped up at relatively little cost. The cost of painting brick white is less than is commonly assumed, and this will glorify any church. Too often the trim of a church is a dirty brown or gray, to match the walls. Painting the window sashes and frames either white or a contrasting color is a great help. Doors also need attention. They should attract the eye like the bull's-eye of a target. Most of them say, "Stay out!" and are designed to ward off marauders rather than to welcome questing souls. Doors should never be black, brown, or a dirty yellow. They should be in contrast to the surrounding wall. If this is red brick, they can be white, ivory, or green. If the wall is gray stone or stucco, the doors can be red, blue, green, or white. If the building is white frame, blue doors are good. Doors can be further accentuated by contrasting color in the frame and by strong light at night. There should never be any doubt as to the way into a church.

Night lighting can lift a church out of its surroundings and make it visible for blocks around. The ideal situation is a white church with a steeple bathed in light. Interior light can also be effective. The new Washington Congregational Church of Toledo, Ohio, has large, clear glass windows and faces on a major highway. At night it is brilliantly lighted, suggesting a warm welcome. Lighting a cross or a stained glass window will cause either to stand out against the darkness and draw the eye effectively.

In the past churches have put much store in signs giving the names of the ministers and the hours of services. Gothic lettering has been associated with dignity and piety. Most church signs are a complete loss from the point of view of the motorist. I am always trying to read them,

and succeed in about one case out of ten. They may give the newcomer entering a church the assurance that he is in the right place, but their influence with outsiders is nil.

When it comes to signs, churches need to take lessons from the gas stations. To be effective, a church sign should be above the highway and at right angles to it, and should be illuminated at night. The lettering should be as simple as possible, and should give nothing more than the name of the church, the street address, and the hour of the chief service. This is all that the eye of the motorist can get; anything more is confusing.

Did you have trouble finding your church the first time you came to it? Ask some of the newcomers in the parish what their experience was. If your church is not completely inescapable, see what you can do to make it so.

RETROSPECT

I sought for God in distant stars;
In mountain peaks, eternal snows;
In laws of life, in growth of plant;
In myriad forms which bear the mark
Of mind and plan, beyond mere chance;
Although my heart was cold and lone,
I felt there was power and will.

I sought for God in pillared walls;
Before an altar's candles bright;
'Neath great Rose Window's mellow light.
In pews, where reverent knees were bowed;
In modern hymn and ancient chants;
Midst people who had paused to pray
And gained new courage for the Way.

I sought for God within my heart;
Its rhythmic beat a vigil kept.
My silence turned to catch His voice;
My yearning, my unanswered plea;
My prayer,—that He might speak to me
Unanswered; So I went my way.

Then, busy with the common task;
A work to do, a friend to aid,
A troubled soul to set at ease,
A wound to heal, a pain to still,
A home to keep, a love to share,
A line to write, perhaps to call;
These stilled the hunger of my soul.

And then, to rest in quiet of night;
A gentle pressure bowed my knees
Relaxed, I talked of life and love;
Of those I'd served through busy day;
For many things; requited love, intrinsic
worths.

The evening stillness o'er the land;
And then, I felt Him take my hand.

Walter H. Stark
San Diego, California

POWER OF THE CHURCH

When William of Poitiers returned from the Crusades, he resumed his disolute life. In 1114, a bishop was about to excommunicate him, when he drew his sword and threatened to kill the bishop if he uttered the dread formula. But the bishop spoke the fatal words with solemn emphasis. "Strike now," he said. But the count sheathed his sword.

A Lift or a Burden?

A Church

or a

Monument?

Raymond

P.

Brown*

The United States is dotted with small, picturesque communities. To the average traveler crossing Indiana on US highways 50 or 421, Versailles is just another of many rural towns that sleepily go about their daily business. Yet if one happens to take the wrong turn at the only traffic signal in town, the visitor is amazed to find the spire of a unique church towering over mid-Victorian homes. This church is Tyson Methodist Temple, the fulfillment of the dreams of James H. Tyson.

As the visitor looks away from the church, he sees other buildings that also stand out in the community. Across the street is the Tyson Library; and at the end of the block, the Versailles public school and the civic auditorium. All are built of ivory colored brick, and glisten as jewels in a rough-hewn setting.

But the visitor turns back to the temple, for this is truly the center of these amazing buildings. As he faces the front of the church, he sees the tall terra-cotta columns flanking the massive bronze doors. As the eyes travel upward, they note the delicate tracery of the cast aluminum tower surmounted by a cross.

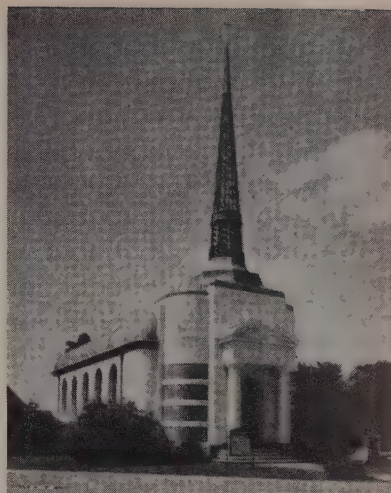
Upon entering the church, the visitor sees that the uniqueness of the exterior is continued throughout the interior rooms. The sanctuary is striking, with a golden dome above the choir, a vaulted blue ceiling with stars in their proper astronomical positions, massive pillars flanking the pulpit and lectern, and clear glass windows set in geometric designs in aluminum frames. The furniture and woodwork are oak with a beautifully rubbed finish. In the basement there is one large room, with drapes to divide the space for classrooms.

If inquiry is made about these Tyson buildings, this is the history that will be told.

James H. Tyson was born in Versailles in 1856, and as a young man he learned the printing trade in the offices of the town newspaper. Seeking wider fields, he left Versailles and led a wandering life that took him to many cities of America where he worked as a journeyman printer. He finally decided that Chicago would be the place to settle.

Since he never married, he resided in a rooming house near the little printshop which he opened. It was here that he met Charles R. Walgreen, who became his close friend. Walgreen was a graduate pharmacist and wanted to open a drugstore, but lacked sufficient funds. Since Tyson had been able to save a few hundred dollars, they formed a partnership to open a pharmacy. The keen business sense and hard work of the two partners brought great dividends. Soon other stores were opened and eventually the great chain of stores of the Walgreen Company came into being.

As he grew older and the business de-



TYSON METHODIST
TEMPLE

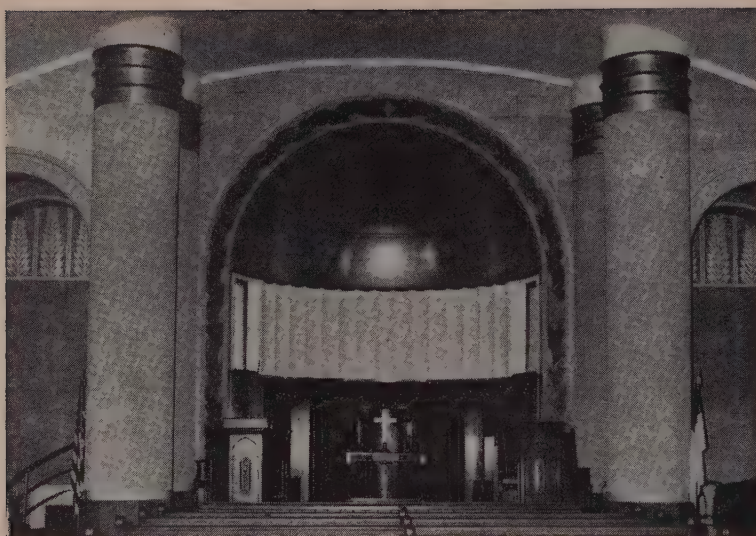
mands were lessened, James Tyson found more time to visit his home town of Versailles. When he returned on weekends, he would worship in the small Methodist church, where his parents had been so faithful during their lives. It was noted that he always dropped a five-dollar bill into the collection, so when the boys of the Sunday school were trying to fix up a separate meeting place for their class, it was suggested that they write Mr. Tyson. They waited for an answer for some time. When it came, there was no money. The letter said, "Forget about fixing up a classroom. I have decided to build a new church."

New Church Planned

The church was to be a memorial to his mother, Eliza Adams Tyson; and to provide the funds for it, the donor decided to set up a trust fund. However, as he thought of his project he felt that the whole community in addition to the church needed his support and help. To implement this, in 1930 he set up the "Tyson fund" composed of Walgreen stock. The fund had as its purpose "the religious, educational, literary and social advancement among the residents of Versailles and vicinity."

Because of the depression, construction on the church was delayed until 1935, when work was finally begun. The cornerstone was laid in September 1936. On the day of dedication, the committee could not find Mr. Tyson before the service; and it was not until the ceremony was in progress that he was noted standing at the far edge of the crowd. He had removed his coat, but no heat was strong enough to force him to remove his cap or string tie

*Minister, The Methodist Church, Greenwood, Indiana. Former pastor, Methodist Church, Versailles, Indiana.



THE CHANCEL TYSON MEMORIAL CHURCH

which were his constant companions. He was called to the platform, where he threw his arms toward heaven and dedicated the temple "to the glory of God and in memory of my mother."

The building was completed in the spring of 1937 at a cost of \$150,000, and on May twenty-fourth the formal dedicatory service was held.

The following year (1938) Tyson money paid half the cost of a new school building with the State of Indiana matching the sum. In 1942 a \$50,000 library was constructed by the Tyson fund, and in 1951 two-thirds of the cost of the \$183,000 auditorium was paid by the fund. Mr. Tyson approved the plans of the library, but he died in 1941, before it was built. Before his death, he had also paid for the water and sewer system of the town.

Mr. Tyson had adopted himself as the "uncle" of everyone in Versailles. It is said that he would not reply to anyone unless he was addressed as "Uncle Jim," and he is so named in the Tyson Versailles Fund minutes. He recognized that the community of Versailles could not maintain these elaborate buildings alone, and he provided for their care with the endowment funds.

18,000 Shares Walgreen Stock

The Tyson fund is composed of 18,000 shares of Walgreen stock. The income from this capital investment is to be expended by the Tyson Versailles Fund. It totals between \$15,000 and \$20,000 each year. The trustees of the Methodist church are designated as the trustees of the Tyson Versailles Fund.

The trustees are ordered to pay \$5,000 a year for the operation of the Methodist church and \$5,000 for the library ex-

penses. The repairs upon the church and library are in addition to these amounts. The school and auditorium are completely tax-supported. Care of the cemetery where "Uncle Jim" and his parents are buried is also specified.

The balance of the fund is expended for projects of civic improvement to be specified by a meeting of all eligible voters of the town each year on September fourteenth, "Uncle Jim's" birthday. These projects have included fire trucks, a garbage truck, street repairs, a fluorination system, a playground, and the remodeling of the old church building into a recreation center.

Since Versailles had such an excellent water and sewer system, the federal government built a housing project of over one hundred units there during World War II. Virtually overnight this doubled the prewar population of five hundred. With this influx of new people into the community, new social tensions evolved which have played their role in the political, social and religious life of the town. Since Versailles is the county seat of Ripley County, these tensions have had far-reaching implications in the whole life of the county. Because the church through its trustees is at the heart of the Tyson endowment, the tensions have been reflected within the life of the congregation.

During the first years of the existence of the temple, the total budget of the church was \$4,500, and the annual Tyson gift more than covered this. Thus, at the suggestion of "Uncle Jim," no offerings were taken at any services. But he had not recognized the close tie between a stewardship program and the total life force of the church. As the congregation lost its motive of financial support, it lost much of its evangelistic endeavor. When the housing project was completed, there was little motive in winning the new

families to the church. However, the Baptists, who had watched the construction of the temple with rather sinking hearts, now saw that they had a great opportunity. In a few years they won so many new families that they were able to advance from a schedule of biweekly services with a student pastor to regular services and a full-time resident minister. They have expanded their church program to meet their needs, and have built a large educational building.

But the war years had brought a gift to Tyson Temple also. Inflation had arrived. No longer would the annual Tyson check cover the necessary expenses.

Thus, in 1946, weekly offerings with the envelope system were introduced; and in a few years an every member canvass was being conducted. At first it met with little success, yet with the faithful work of many members it was gradually expanded to touch the lives of most of the people. As the budget grew and the program of the church developed, the official board set goals of self-support which were reached and superseded by new and higher targets. In this way the horizon is ever widening.

However, it was with something less than optimism that the church leaders approached a great test. In 1953 the Indiana Conference voted a building program for new churches and a home for the aged to total \$1,250,000. The Versailles goal was set at \$3,300. This seemed impossible to many people, yet the goal was accepted with faith and prayer. The canvass was conducted, and the people responded. When the gifts and pledges were counted, the people of Tyson Temple had pledged a total of \$4,951. It was a victory of Christian stewardship which was immediately reflected in a new spirit in all phases of the church life. The sense of confidence and accomplishment reached out into various aspects of the program and touched the homes of the congregation. A new spirit was born within the people.

Today the people of Tyson Temple and all of Versailles look confidently to the future. They have learned the lesson that it is truly more blessed to give than to receive. They are thankful for the endowment which has created such unique buildings, but they know that people must constantly work and strive if they are to grow into the grace and glory of Christ. They remember with grateful hearts the gifts of "Uncle Jim," who created a monument that is growing into a church—a church which is truly the Body of Christ.

Who's on Top--You or Your Work?

Graham R. Hodges*

Recently, at a ministers' convocation here in New York State, Dr. Frederick Stamm, in reply to a question about whether clergymen were really breaking down under an ever increasing work load, said he thought much depended on whether a man is on top of his work or his work is on top of him.

A host of problematics are involved in this statement, of course. Some strong men have light loads, and some weak men have heavy loads. Some are temperamentally made to plan ahead, even to have sermon topics and scripture selections printed from September to June. Others, like the writer, must eternally push themselves before the year's calendar is down in black and white. Some ministers inherit a smooth-running organizational machine staffed with responsible laymen functioning at top speed, while others come into a jungle of disorganization with few lay persons of ability or concern. Some situations would get on top of the strongest.

No plans are good for more than a few months at best. Like Sisyphus who was doomed to roll the stone to the top of the mountain throughout eternity, the minister always faces Sunday's sermon and next year's program, or next season's, depending on how far he plans ahead.

Ability to plan ahead depends on such imponderables and unpredictables as one's health or that of his child or wife, mother or father. While work may pile up unabated, some tragedy taking gobs of time and money simply cannot go unattended. Then, too, there is the possibility that a strong man this year, with everything under control, may be an invalid next year, condemned by the doctor to "take it easy."

Certainly ministers have more expected of them than ever before. This is true also of the physician. The public is more demanding and discriminating but not necessarily more charitable. The general practitioner in religion is compared to the specialists in the fields of preaching, church architecture, money-raising, committee-running, religious education, and counseling. He cannot be just "pretty good" and get by. This sharpens the wits,

but it may also grind him down.

Without offering any do-it-at-home remedies and without any promise that you will be a better planner, here are a few simple suggestions offered by a poor planner who never feels completely on top of his work.

First, we might as well resign ourselves to certain disciplines, planning being one of them. Masters of our own work to a great degree, we may feel that we can plan or not plan as we choose. Not true. Plan we must, and plan we'd better.

Next, we should stop worrying about not being able to do everything well. Low aim is one thing. Recognition of bare facts is another. We must try to do everything the best we can, but we should not feel offended when we fall short of the mark and are told about it.

Next, we cannot do all the things that denominational headquarters expect. If ministers tried to take seriously all the mail sent out by board secretaries, the breakdown rate would be something to talk about. Just to carry out the every member canvass in proper shape as recommended would take the whole fall.

Further, one must learn the impossibility of being at two meetings or two places at once, and the futility of fretting over this fact. Many times it's better for the kingdom, not to mention our nerves, to attend one meeting from beginning to end, giving our undivided self and attention, than to try to attend the first half of one and the second half of another, with perhaps desperate running or driving in-between.

Again, that great multitude of us prone to procrastinate might admit that the best way to make a big job out of a small one is to put it off. In a profession where putting off is a vice so easily developed, without a time clock, with one's conscience the guide, procrastination has perfect conditions. "Do it now" is a good motto to keep posted.

Another way to keep on the top instead of the bottom is to keep in physical trim. This means exercise. Many professional men who followed active physical schedules as youths drop exercise in middle age. Too many committee meetings, too much rich food, too little exer-

cise—all combine to make an ineffective worker. Ministers fall prey as much as anyone. Many a case of nerves or breakdown might be avoided by more movement of the big muscles, either at the YMCA, by walking, or by simple calisthenics at home.

Another simple suggestion, which we ministers need as much as our parishioners, is to pray, meditate, and replenish daily the spiritual fuel supply from its only source—not just to work better and harder, but for the simple joy of communing with our Father. Anything done for pure joy, whether it be golfing, swimming, hiking, or fishing, yields greater fruits than things done with thought of return. So it is with prayer. If a man doesn't receive from prayer a feeling immediately resulting in greater efficiency, he has indeed not reached the higher levels of communication. He never got off the ground. He was walking when he might have been soaring.

Finally, we ought to realize that God has other workers in his vineyard. Even Elijah fell prey to the indispensable man theory when the Lord had seven thousand others who had not bowed their knees to Baal. The knowledge that saints preceded us and will follow should not make our own role in the kingdom any less. Rather, it should free us of an overburden we cannot bear. A humbling experience, and yet one which frees us of a debilitating egocentricity, is getting out old records of the church you now serve and seeing how many ideas did not originate in your time but rather were carried out long before you were born or appeared on the scene—and will continue to be long after you are gone and forgotten. Instead of depressing a man, it should pep him up in the knowledge that a great train of faithful have sustained and will sustain God's work. We are not alone, but surrounded by a great crowd of witnesses. We are not solo artists carrying the whole show, but part of a great chorus which includes the living saints called "lay people" who want to see the church succeed as much as we.

Who's on top—you or your work?

COUNT YOUR BLESSINGS

A letter appeared in the *Christian World* with regard to an article by Dr. Fosdick. It said in part: "Six months or so ago, you published a sermon in which he suggested that we were rapidly approaching a time when society would not only have repudiated Christianity, but would embody in itself anti-Christian doctrines. This after two thousand years! . . . But why assume 'everything is contrary to Christian faith?' . . . My experience is that the people who have suffered for years from distressing poverty are most ready to count their many blessings, whereas self-pity, which is the very devil, afflicts those whose lives have fallen in pleasant places."

*Minister, Emmanuel Congregational Church, Watertown, New York.

THE MILLIONAIRE DOCTOR CARRIES ON

Harry Savacool*

Any morning a traveler in the Artibonite Valley in Haiti will see a strange sight. Toiling up a hill overlooking the valley is a motley procession of people. Some hobble along on crutches. Some are carried on rude stretchers. Some ride on donkeys. All are ill or are helping along friends who are ill. Their goal is a long, low, rambling, concrete building on the hilltop.

Going from the valley up to the hilltop is like going from one world to another. The six hundred square miles of the Artibonite Valley are a rich tropical paradise, but its 250,000 people are among the most primitive and poverty-stricken on earth. Progress has passed them by. They eke out only a pittance from the rich soil with their crude tools. Almost everyone suffers from malnutrition. Disease is rampant.

For years there was no hope. A poor and corrupt government could do nothing for them. There was no medical advice nor aid available. Now all is changed. The change is due to the building on the hill—the Hospital Albert Schweitzer—and an American man and his wife—Larry and Gwen Mellon. Although the seventy-five-bed hospital has been open only since June 1956, in its first year it ministered to over six thousand people. It is an amazing institution, built at a cost of one and one-half million dollars and costing between one and two hundred thousand dollars a year to operate. The entire cost of the hospital was paid by Larry and Gwen Mellon from their own private funds.

Ten years ago, Larry and Gwen Mellon were living the typical life of millionaire Texas ranchers. Larry was born into the fabulously wealthy Mellon family. Like many another such, he made a poor start in life. After tutors and exclusive private schools in winter and private yachts in summer, he lasted only one year at Princeton University. It is no wonder that after a far-from-spectacular career in the Mellon bank and offices, his plan to go into

the ranching business in Texas was viewed by his father with dismay. However, something had to be done with the boy, so dad became his partner in the venture.

For the first time in his life, Larry Mellon succeeded. He made his ranches pay. Then a new vista opened in his life. He happened to see in a popular magazine the story of Dr. Albert Schweitzer and his missionary hospital in French Equatorial Africa. Dr. Schweitzer's story fascinated him. Larry's heart was stirred as he read how, after success in theology and in music, the great man had given up both to study medicine and devote his life to primitive people as a missionary doctor. It seemed to him that this was what he had been searching blindly for all of his life. His deeply religious mother had communicated her faith to him, but never before had it seemed to grip and move him. Now it did. He saw that here was the way to give his life to the service of God and his fellow men. He, too, would become a medical missionary and give his life in some needy place.

At first, Gwen Mellon did not share her husband's enthusiasm, but she was willing to cooperate out of love for him. The medical colleges told him that he was too old to start the study of medicine, but he would not be discouraged. He sold the ranches and plunged into the long grind to get his medical degree. It was a hard struggle, but in 1955 he was a thoroughly trained surgeon, ready for his chosen task. During the period of his training he had the privilege of a long visit with Dr. Schweitzer at his hospital in Africa. On another occasion he visited with the great missionary doctor in America. More and more Larry Mellon came under the spell of Schweitzer. He could conceive of nothing better than to try to emulate the unselfish service of this man in the most needy spot that could be found.

The Mellons blundered upon their field in Haiti. More likely, they were guided there by a God who rejoiced in someone who was willing to work for his needy children. While he was still in medical

school, Larry and Gwen went on a trip in Haiti to do some medical research. When they saw the terrible need in the Artibonite Valley, they knew that this was the spot where God wanted them to invest their lives. With the consent of the Government of Haiti, Larry secured a large tract of land and official permission to proceed with his project.

In honor of his friend and hero, he named his new hospital "Hospital Albert Schweitzer." It was built as far as possible by Haitian labor and with Haitian materials. Its equipment is equal to that of good hospitals in the United States. Already the project has grown beyond their dreams. Although Dr. and Mrs. Mellon are putting their total income into the work, it is not enough; and they are appealing to their friends for financial aid.

Dr. Mellon is not the administrative head of the hospital he built and, in a large part, finances with his own money. In his desire to serve the needs of the people with his own hands, he has turned the administration over to others, in order that he can give his whole time to medical practice.

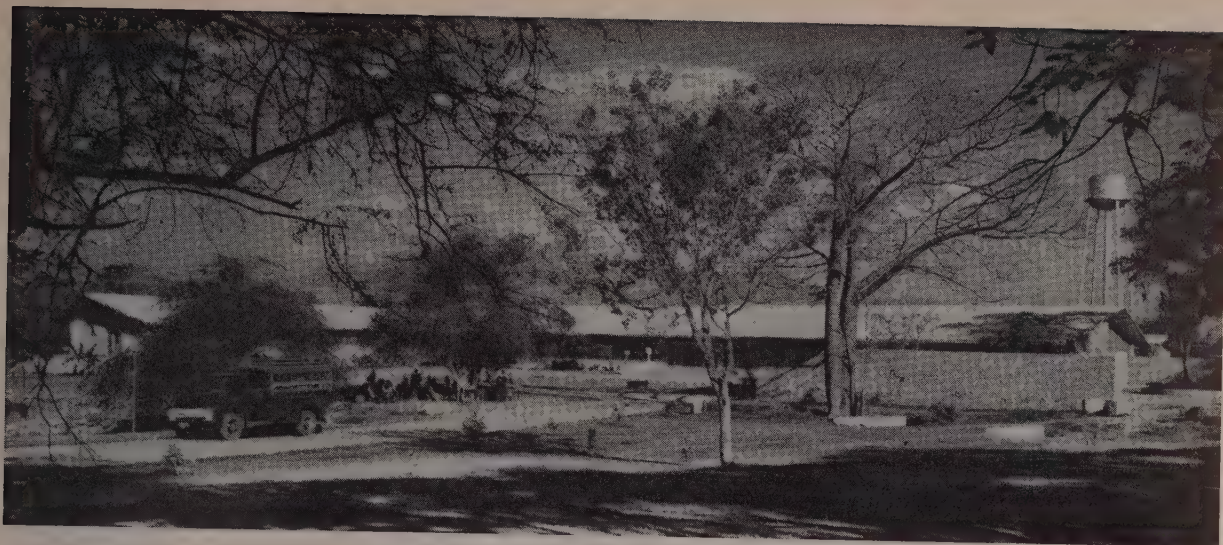
The hospital is an amazing mixture of races and nationalities. Dr. Mellon insists that native Haitians fill every position for which they can qualify. All non-technical jobs are filled by Haitians. Nurses' aids are all Haitian, as are many of the trained nurses. The medical director is a Chinese refugee surgeon. There is an American Negro physician on the staff. The dentist is Haitian. The chief laboratory technician is Jamaican. There are trained nurses from Denmark, Canada, Germany and the United States.

To keep the people from regarding themselves as charity patients, all are required to pay a small token fee according to their means. A one-hundred-acre farm is operated to supply the necessary food.

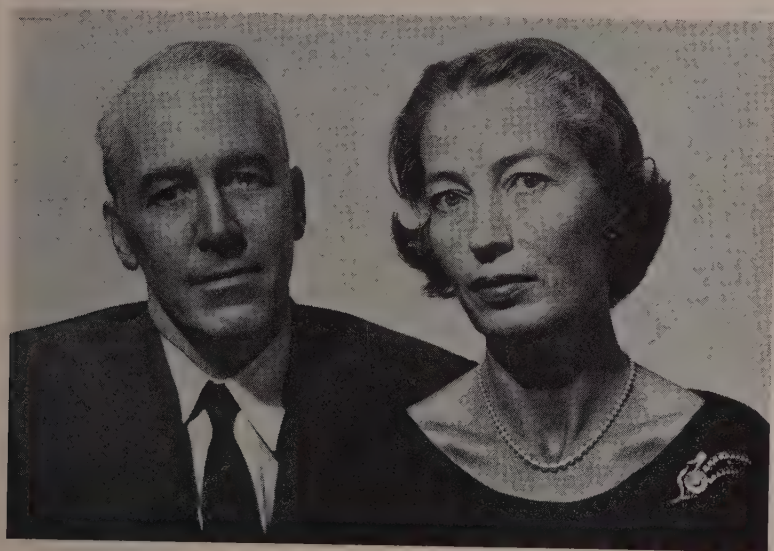
Among the plans for the future, the Mellons dream of a tuberculosis branch of the hospital and an orphanage.

The Mellons do not regard themselves as missionaries but as Christians serving

*Minister, Methodist Church, Owego, New York.



HOSPITAL ALBERT SCHWEITZER



**DR. AND MRS.
MELLON**

**HELP FOR
THE NEEDY**



their fellow men where the need is greatest. Still the spiritual side of their life and work is not neglected. Every Sunday morning religious services are held in the living room of the Mellons' home. Staff members take turns conducting the services. Dr. Mellon, like Dr. Schweitzer, is an accomplished musician and can play six different instruments. He often accompanies the hymn singing.

Dr. and Mrs. Mellon are an example of what can happen when the Christian ideal of service lays hold upon people. Their change of life and their dedication to suffering humanity show that even great wealth cannot always still the spirit of God when he speaks. The rich young ruler to whom Jesus spoke turned away sadly, not able to meet the challenge; but rich young Larry Mellon heard Christ speak through the life and example of Dr. Albert Schweitzer, and said, "Here am I. Send me." Without hesitation, he has poured his life and his material possessions into serving the needy and unfortunate in the name of Christ.

Nietzsche and Tolstoi

(continued from page 10)

It may, however, be instructive to put Nietzsche and Tolstoi over against one another, at the same time remarking how natural it was that the one arose in Prussia when he did, and the other in Russia. Nietzsche was, or believed himself to be, an aristocrat, and had nothing but contempt for the common people. Tolstoi, by birth an aristocrat, became a critic of his class and the friend of the peasantry, and believed in the redemption of the most degraded. Nietzsche took Napoleon as his ideal of the masterful mind with power to rule. Tolstoi hated the Corsican as much as he permitted himself to hate anyone, and considered him a "mean-souled, small-minded man, contemptible in everything, colossal in his vanity but great in nothing else." The German glorified war, declaring it to be "Apollo, the true divinity for consecrating and purifying the State." The Russian wrote *War and Peace*, setting down in cold print the brutality and barbarity of the one and the blessedness of the other. Both started as Christians, accepting the imperfect teaching of different churches. But while one became the archenemy of Christianity, terming its ethic a "slave morality," the other worked through his scepticism to be a literal follower of the Nazarene, believing and exemplifying an extreme form of Christianity. Both developed an antipathy to narrow nationalism and advocated something like "The United States of Europe." But while the one based his unity on overwhelming force, the other based it on the brotherhood of man. There are other points of contrast and points of similarity—for example, the tragic end of each; but these seem to me the outstanding ones.

The Church Lawyer

Pulpit Flowers

Arthur L. H. Street*

A will specified a gift to a church corporation of income-bearing securities with instructions that the net income be used to provide fresh flowers every Sunday at the church pulpit, in memory of testator's mother. But this project interfered with an established custom of other members of the church to provide flowers in memory of their departed relatives.

The Surrogate's (probate) Court for Westchester County, N.Y., was called upon to decide what should be done in these circumstances. The court decided (in re MacFarland's Estate, 95 N.Y. Supp. 2d 258):

The court determines that the income from said fund shall be used for such corporate objects and pur-

poses of the church and its members as its board of trustees in their discretion may determine, provided that a reasonable portion of the income be devoted initially to defraying the expense of causing to be furnished and appropriately inscribed a plaque together with a vase or other receptacle suitable for displaying fresh cut flowers and commemorating the endowment to the church as one made in memory of the mother of testator and to be known as the "Mattie M. MacFarland Memorial," and provided further that a reasonable amount of income be reserved annually to assure that there shall be displayed in such receptacle on each Sunday fresh cut flowers, irrespective of who contributes such flowers on any Sunday.

Do these reflections now seem out of date? One has only to read one's newspaper, or listen to the radio, to see they are not. Everywhere men are taught that the chief end of life is to get; and if in getting for ourselves others are impoverished, that is incidental. The doctrine has been so tirelessly taught at street corners that it seems to be accepted now as the first law of life. The disciples of Christ, especially the ministers of Christ, must be clear about this from the outset and pronounce it without fear. It is not what one gets but what one gives, not what one wants but what one sacrifices, that counts. It is not the selfish person who breaks every commandment to satisfy avaricious instincts, but those who are prepared to lay down life in order to find it. I write these words in a Cambridge examination room. Hundreds of young men, and a few young women, are facing their last ordeal in the university. They have laboriously set themselves to find adequate knowledge to tend the sick and suffering. They will soon go into the world to practice their art. For what? That they may make a name for themselves? That they may win fame? That by hard discipline they may make others their servants? That is the Nietzsche doctrine, and it appeals to many as the true end of life. It will not satisfy them forever. It will be like dust and ashes in their mouths. Oh, for someone to tell them now, positively and unequivocally, that they must go out to suffer and to serve, to heal and support, to ask nothing for themselves except a sphere of service, and at last to die unafraid. That, anyway, is the gospel of Christ and, come what will, what we are commissioned to preach.

*Mr. Street is a member of the law firm of Leonard, Street & Deinard, Minneapolis, Minnesota.

A NEW YEAR HYMN

We know not what the future holds
In days that lie ahead,
But, where Thy loving Hand enfolds,
We need not fear nor dread.

Before us lies an unknown way,
A road untrod before,
Be Thou our Guide, we humbly pray,
Whate'er it hold in store.

If on the journey strength shall fail,
Our footsteps weary be,
O let Thy mighty Strength prevail
To aid us constantly.

If evil things beset our path
Or lurk, with luring snare,
Then greater need the traveller hath
Those risks with Thee to share.

When all our wand'rings here shall cease,
Give sweet refreshment, Lord,
Grant joys, in Heav'n's eternal Peace,
Which earth can ne'er afford.

J. E. S. HARRISON

Weston-Super-Mare, England

"FEED MY SHEEP"

One of Dr. Spencer's parishioners in Brooklyn, met him hurrying down the street one day. His lip was set and there was a gleam in his eyes. "How are you today?" he asked. Spencer woke as from a dream, and replied, "I am mad. I found a widow standing by her goods thrown in the street. She could not pay the month's rent, the landlord turned her out, and one of her children is going to die. That man is a member of my church. I told her to take her things back again. I am on my way to see him."

Religion in the British Isles

Albert D. Belden*

Bloomsbury Chapel

This famous Baptist center in Central London, to which its recent minister, Dr. Townley Lord, added luster, is now equipped with a new leader whose prowess promises well for its continued fame.

On Sunday, October 12, H. Howard Williams, B.A., B.D., Ph.D., commenced his ministry. The induction service was held on October 16.

* * *

Great sympathy will be felt by Baptists and their fellow Free Churchmen all over the world at the collapse, fortunately temporary, of Dr. Ernest Payne while at the height of his service as moderator of the British Free Churches. It is a great disappointment for him as well as the rest of us, and many prayers will rise for the swift and full recovery of this great and good man. He was greatly missed at the recent important meeting of the National Federal Free Church Council, his place being taken very graciously and effectively by Dr. W. Russell Shearer, ex-chairman of the Methodist Conference.

* * *

A definite note of impatience with official caution over the matter of Free Church union characterized the important discussion at the Baptist Church House of the Free Church Federal Council. The need for union is urgent, especially in the village life of England; but the difficulties are also very great. Eventually, on the motion of Kenneth Parry, an ex-moderator of the council, seconded by Dr. A. D. Belden, it was agreed to appoint a fresh commission with a wide mandate and the spur of this impatience behind it.

The Divorce Question Again

At the recent Lambeth Conference of Bishops, the Church of England boldly reversed its decision about family planning. It is possible they may yet do the same about divorce and remarriage.

A prominent member of the Church Assembly, Canon A. P. Shepherd, has published an authoritative book on di-

vorice. He claims that there has been a serious mistranslation of the phrase "what God hath joined together let no man put asunder." He says the word "man" should be translated "husband." It should read: "What God hath joined together a husband must not put asunder." As one reviewer says,

When Jesus said this he was far from forbidding divorce and remarriage. He was simply setting aside the iniquitous teaching and practice of his time whereby husbands could divorce their wives for the most trivial reasons.

This chimes with the teaching of divorce prevalent in large circles of Free Church opinion in Britain, which has never, since John Milton, been so hide-bound in its opposition to divorce as the Anglican Church. Also, it revives the excellent teaching on the same theme of that great Anglican scholar, Dr. R. C. Charles. This book may have far-reaching consequences. It is called *Marriage Was Made for Man* and is published by Methuen.

The "William Temple" of Chichester

That is how a friend of mine once described Dr. G. K. A. Bell, Bishop of Chichester from 1929 until early this year, whose death a few days ago has caused widespread sorrow in all churches and throughout the world. He had the same rich, wide outlook and the same grand fearlessness of Dr. William Temple.

Dr. Bell was ordained in 1907 to a curacy in Leeds, which he left in 1910 to become lecturer and tutor at Christ Church, Oxford. In 1914 he was appointed resident chaplain to the Archbishop of Canterbury, and ten years later became Dean of Canterbury. Because of the great ability which he displayed in that office, his nomination to the See of Chichester caused little surprise, although he was one of the youngest of the bishops.

Dr. Bell was one of the first to recognize the menace of the Nazis. He brought seventy Germans—pastors and their families—to this country in 1938, and befriended many other refugees. He was outspoken in his condemnation of Allied

reprisals and obliteration bombing during the last war, and in recent years he was one of the leading opponents of nuclear weapons.

He was a prominent figure in the ecumenical movement, and was appointed chairman of the Central Committee of the World Council of Churches at its first assembly in 1948. His attitude was summed up in a statement which he made last year:

Not for me a fugitive and cloistered Church, which refuses to face the problems and crises of the modern world—clearly though I recognize and value room for special vocations to contemplation and prayer, and missionary and nursing work.

New Congregational Merger Is Questioned

Although the amalgamation of the Congregational Christian body of America with the Evangelical and Reformed Church has apparently gone very far forward and is apparently favored by the International Congregational Council which met recently at Hartford, Connecticut, the widespread dissent from the merger of the Congregational Christian Churches with the Evangelical and Reformed Church has not gone without sympathy in Great Britain.

The rather nondescript title of the amalgamated Church proposed—"The United Church of Christ," an echo, surely; of "The United Church of Canada," with the consequent disappearance of the key word "Congregational," has created definite uneasiness. If this union should result in a Presbyterian constitution, it would be felt as something of a disaster. Can freedom be compromised ever, with safety or with honor? That is the kind of question asked. And it is a question the leaders of the amalgamation will need to answer unequivocally to avoid serious rupture. This the more especially as the preservation of freedom is crucial to the eventual unity of Christendom. A holy catholic Church that is not free can be neither "holy" nor "catholic"—perhaps not even a Church.

Pope Pius XII

I give below an expression of British sympathy from the *Methodist Recorder*:

The death of the Pope has removed one who was not only the head of the largest community of Christians in the world but a man who had won respect and admiration in a much wider circle. It is true that his tenure of the papacy was marked—some would say marred—by one or two events of proclamations which deeply

*Dr. Belden, whose quarterly newsletter has appeared for many years in "Church Management," is in his forty-fifth year as a Congregational minister and is the author of several books, including "Pax Christi."

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shocked and offended the Protestant world; and presumably they happened, if not at his instigation, then with his approval. But at this hour we would offer our sympathy to the Roman Catholic Church, and remember the Pope for the contribution he made to peace, to the amelioration of much human suffering, to the defense of political freedom and the resolute condemnation of totalitarianism and Communism, to the maintenance of high standards of public and private morality and conduct.

From time to time he voiced the feelings or convictions of Christendom on some great issue, and called forth the approval of men and women of many Christian loyalties—and not a few non-Christians. He stood out against all oppression, whether by Germany or Russia, Poland or China, and justified men's resistance to it. But he sought always for ways in which war might be assuaged, controlled, and finally banished, and the world be guided into the ways of peace. However distinguished he was as an ecclesiastic, a scholar, a diplomat, an administrator, to multitudes of his own people he was a good man and a trusted shepherd of the flock of God, who elicited their love and trust because he loved and cared for them. That is a tribute which will outlast all the "marble or the gilded monuments" that usually form part of memorials to the honored dead.

* * *

The president of the (British) Sunday School Union was the special guest speaker at the celebration of the centenary of the Cotswold Sunday School Union. He is Dr. F. Lincoln Ralphs, an educationalist who is making a great impression in religious circles. His theme was "Partnership—Home, Church and Day School." It was in Gloucester, of course, that Robert Raikes, the founder of the Sunday school movement, was born.

* * *

Clubland, Methodism's famous South London center of Christian youth work under James Butterworth, recently enjoyed a visit from the new United States ambassador to Britain. His purpose was to join in the dedication of the 150 restoration stones provided by American donors. The Whitney stone reads:

The Ambassador of the United States of America to the Court of Saint James. With gratitude to the Honorable John Hay Whitney, U.S.A. Ambassador.

Brilliant Preaching

An unusual sermon was delivered over ITV recently by the scientist Dr. J. Bronowski. To quote one report:

The Church has many allies—some the more effective for being unexpected. Television provided a notable example a few nights ago. Dr. Bronowski, one of the newer prophets to whom the masses have flocked, was responsible for a week-night "preaching service" that must have been welcomed into thousands of homes.

The program had nothing, officially, to do with religion and morals. It bore no label, almost begging viewers to switch off—or over. "New Horizons" is dedicated to that sacred catch-phrase of the day, scientific inquiry. And, indeed, to be just, the half-hour is a probing, inquiring offering for mature minds, put across in language understood by the people.

On this occasion Dr. Bronowski, jacket off and comfortably seated on a table's edge most of the time, preached the Church's message for 1958—belonging. The world is where we meet and mix and grow, and in which we learn to live by caring deeply about people—all sorts of people. Certainly all life is meeting—and we are escaping at last from the stranglehold of pietistic otherworldliness which sighs for heaven and overlooks high tragedy on earth. It is the gospel for 1958, and here it was—from the studios of commercial television.

Tailpiece

Told at an appeal for diocesan funds:

Two skeletons met at midnight in a churchyard. Said one to the other, "How long have you been dead?" "Oh," said the second skeleton, "about one hundred years." Then in turn he asked, "And how long have you been dead?" "Dead?" replied the other, with a suspicion of bitterness in his voice. "I'm not dead—I'm the curate!"

THE INDIVIDUALIST

God save me from a robot's life!
Conformity is not for me.
Deliver me from social norms;
From being "average" set me free!
If all of us were well adjusted,
What a dull world this would be!

—Elizabeth Patton Moss
Hood River, Oregon

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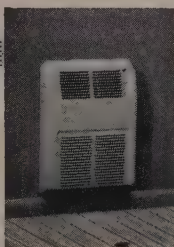
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Chill Waters

Midnight, Cry for Mercy..and Mass

Philip Jerome Cleveland*

A stout Connecticut parsonage rocked in the throes of a zero blizzard as in the hands of a madman. Cars were marooned on the roads outside; interstate buses were losing the battle to penetrate white mausoleums of drifting snow; distinguished travelers were pleading for overnights at the county jail across the road.

I had stared through one unfrosted corner of a parlor window at the fiercely snowing night, tops of drifts twisting like spray in the wind and driven in long scattered lines across field and highway. I was thanking God that I could be reading a devotional book and listening to sweet radio music, when there was a rattling at the front door. Instinctively I knew that it wasn't the wind.

When I opened the tough country door, a snow man pitched into the hallway—a youth, breathing hard, pounding snow from his coat, stomping it from his heavy high-cuts. It was Lauri Lentimaki (Leafy Tree). He gasped:

"Quick, preacher! Mother is dying. She is calling for you!"

These people had never entered our rural Pilgrim shrine. They were Finnish immigrants, had belonged to the state church. Once a month a Finnish pastor motored into Windham County from Worcester, Massachusetts. They sometimes attended his meeting.

I mentioned my handful of facts to the strong youth who was nevertheless exhausted from his one and one-half mile conflict with the roaring New England blizzard.

He fairly shouted at me: "How could we get the Finnish preacher tonight? Quick, mother is dying!"

Never did I battle a rural night like that to reach the humble bedside of a dying woman who talked in a strange mixture of Finnish and English sentences. Icy wind, laden with snow, contested every inch of a nigh-impassable highway. We passed cars in ditches, a great bus laboring into pathetic immobility. Hard snow struck into my face like bitter cold lances; at times the fierce gusts threatened to shut off breathing.

Dragged out, panting, we reached a white, sprawled form among great trees, orange light barely illuminating the holocaust. Eili, sister of the youth, studying nursing in Massachusetts, helped us get off the encrusted clothes and thaw out. In a few moments the quiet, grim father nodded to his daughter and I was led into the sickroom.

A pale, haggard face, hair disheveled, eyes watery, turned on me in the soft lamplight.

"Min-is-ter!" she cried. "Min-is-ter!"

Two grey, gnarled hands were upraised, the fingers twitching violently; hunger and panic were written on a face of terrible suffering.

"Min-is-ter, give me sac-ra-ment, sac-ra-ment! Be quick!"

This handful of words she repeated, over and over again.

"Any grape juice?" I asked the daughter.

"No."

"We got elderberry wine."

"Get some."

"How much?"

"Two or three spoonfuls in a glass. And a bit of bread."

"We only got Finnish bread."

"Good enough."

I had to force the bread and the wine into lips that seemed unwilling to cooperate with the deepest needs of a human soul. What could I do after that

except bend over the pathetic form and pray? I do not know what we ministers would do if we couldn't pray in such an hour from heart and soul! The father choked and shuffled from the room; the son hid his face behind a suddenly lifted arm.

"Thank—thank—"

The grey, gnarled hand of a hard working woman sank deeper into the pillows, the eyelids closed. The student-nurse daughter threw herself with a cry of final meanings over the immobile form. What could I do in that hour except take out a New Testament and read St. John 14, and endeavor to fling the gentle vision of the many mansions above into this tortured place of the world below? There are certain awful, tense and storm-laden hours when only prayer and scripture are in order.

Lauri now addressed me.

"You ought to stick your feet in the oven. Your feet are soaked." The nurse lifted up her face and spoke decisively.

"Brother is right. You had better stay with us tonight. You cannot think of going back home tonight. We have a spare room."

A neighbor had a phone, a neighbor close-by. Lauri said he would call the physician, who had been there early in the evening, and notify him of the sad facts. He would call my wife.



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Eili had a hot, appetizing lunch ready for us all by the time Lauri returned. I asked the nurse the cause of the tragedy.

"Complications. Heart trouble. Acute indigestion."

"Did she know she had a weak heart?"

"Yes, she has known for years and has doctored."

"It was good thing, pastor, you got here," the father finally said. He had said nothing for an hour. "Wife—she not die—in—peace—without communion. She good woman." He thrust out a strong, resolute hand, the hand of a chicken farmer and wood chopper.

Before we retired Eili asked for a good-night prayer. She was terribly affected by the loss of her mother. The boy of seventeen, like his father, said almost nothing. He was an outstanding athlete in high school. I had spoken to him along the roads, at school celebrations, and never could get anything more than a curt nod or word from him.

These three people certainly needed prayer, also faith, hope and courage. Their main need was the Master's word: "Be of good cheer; I have overcome the world."

In my midnight prayer I stressed these matters and the love of God and the good hope of the gospel.

When I left the farmhouse early in the morning and turned into the white waste, Lauri grasped my hand.

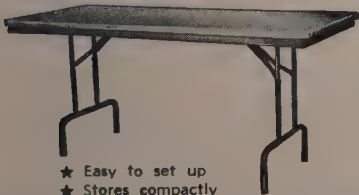
"Thanks, Reverend. You will, of course, help at the funeral with our Finnish minister. And I'll be seeing you," he paused a moment, fought with himself and continued, "in church."

His sister stood at his side and smiled through tears.

"Yes, minister, and whenever I am home Sundays, that goes for me, too."

I had not mentioned church. The father still keeps aloof from the Yankee neighbors. But two fine stalwarts seem to believe in our Pilgrim shrines since that night of terrible fury.

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Taylor E. Roth*

Newman Smith once wrote a popular pamphlet entitled *Come to Jesus*. But some disagreed with it. Robert Hall attacked the pamphlet's theology. A violent controversy followed. Smith wrote a bitter attack, throwing acid on Hall's beliefs. He took it to a friend and asked him what he ought to call it. His friend suggested, "*Go to Hell*, by the author of *Come to Jesus*."

It is one thing to know about Christianity. It is another thing to apply it. It is one thing to invite people to Christ and his love. It is another thing to treat them with that same love. The Christian faith we profess in church is hard to apply in life.

Yet our world will never be convinced by theoretical Christianity. And critics are watching to see if the Christian on Monday will put into action the faith he proclaims on Sunday. So the difficult challenge to apply the faith is plain, in at least three areas.

First, there is the challenge to apply our Christianity to home and family life. This may be the best place to begin. If we do, it means that we will keep the channels of communication open, even when the inevitable difficulties of family life arise. In other words, there will always be the possibility of talking things over, of making new beginnings, because the channels are clear.

Among the letters of Emily Dickinson, there is one to her father. At the top of the sheet she wrote, "Dear Father." At the bottom she signed her name. Between salutation and signature there is nothing. Apparently the channels of communication were clogged. And when her father lay in state, her brother Austin leaned over the casket and kissed his forehead. "There, Father," he said, "I never dared to do that while you were living." People can live at each other's elbows without communicating, without sharing thoughts, hopes and affection. The Christian faith, applied, keeps the channels open.

It also causes us to treat each other for reasons growing out of our love and concern, and not for less worthy motives. Things happen in homes that are not the fruit of love and concern. Much that

is done stems from frustrations, fears, feelings of inferiority, jealousy, and a dozen other smudged motives. The cartoonist shows it in a series of pictures: The boss kicks father, father comes home and kicks mother, mother kicks junior, junior kicks the dog, and the last time the dog was seen he was out looking for the cat. So our actions may stem from frustrations and anger, not from love and concern.

Wilma and Robert Smallfield of Los Angeles got a divorce. But Wilma still didn't want Robert to date other women. One day last year, Robert was driving in traffic and was rammed from behind. It was Wilma in her 1949 Buick. At an intersection she hit his 1957 hardtop again, this time at an angle. The third time she shouted at him to turn around and fight like a man. Robert wisely sped off with his crumpled fenders, only to be hit again as Wilma boomed out of a hiding place. While he was trying to call the police, she nearly pinned him to the wall and tried to hit him with a two-by-four. In a Los Angeles jail, Wilma tearfully explained, "I did it all for love. I only wanted to frighten him." Unfortunately, it wasn't a true explanation. But the Christian faith, applied at home, could make it true.

Applying our Christianity at home also means that we will try to make the atmosphere conducive to Christian growth. When our first child was born, an old lady said to me, "Well, there's another little soul to prepare for heaven." And Christian parents, using what wisdom they have, will try to make an atmosphere at home which will help insure that the journey to heaven will be realized.

There was a child went forth
every day,

And the first object he look'd
upon, that object he became,
And that object became part of
him for the day or a certain
part of the day,

Or for many years or stretching
cycles of years.

The early lilacs became part of
this child,

And grass and white and red
morning-glories, and white
and red clover. . . .

And the schoolmistress that pass'd
on her way to the school,

*Minister, The Stratford Street Baptist
Church, West Roxbury, Massachusetts.

And the friendly boys that pass'd,
and the quarrelsome boys.
His own parents, he that had
father'd him and she that had
conceived him in womb and
birth'd him,
They gave this child more of
themselves than that,
They gave him afterward every
day, they became part of him.
The family usages, the language,
the company, the furniture,
the yearning and swelling
heart,
Affection . . . the doubts of day-
time and the doubts of night-
time. . .

And we might go on and on with Walt Whitman. But the point is plain: Everything about a home goes into making the people in it—the furniture, the hardware, the gadgets, and the invisible spiritual realities that color and crown or condemn the whole enterprise—and the Christian tries to make that atmosphere serve the high cause of Christian growth.

II

Second, there is the challenge to apply our Christianity in business. If we do, it means that we will not accept the point of view that "business is business" and that the moral precepts we honor in church we can ignore in the office or salesroom.

A contemporary of the business giant Andrew Carnegie said, "There are two Andrew Carnegies. . . . There is the businessman, ruthless, hard as his own pig iron, who is the maker of millions; and there is the philanthropist, filled with the abstract love of humanity, who is the spender of millions. Neither has any dealings with the other. . . . There is no conscious conflict between the two. There is no conflict because the two never meet."

For the Christian who applies his Christianity, they do meet! They may meet in tension; they may never fuse perfectly, but they do tussle continually with each other. The high moral demands of Jesus and the immediate pressures of the business world—the two are never totally sundered.

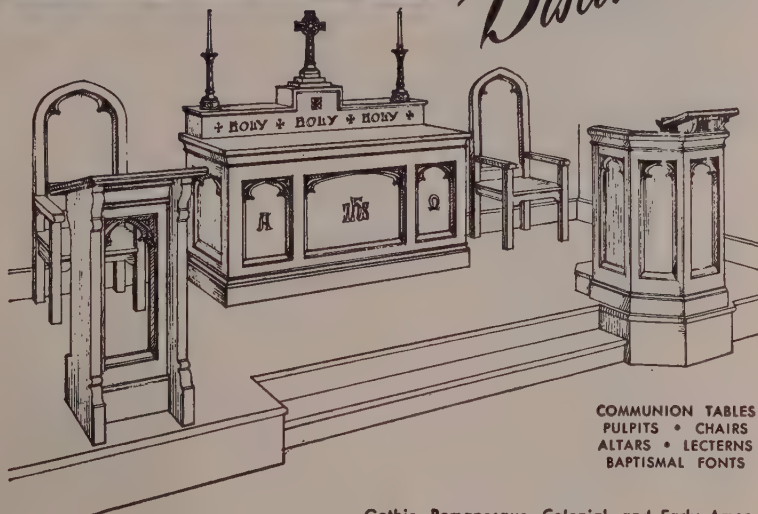
I know this is not easy. A young man with a large family became a partner with an older man. The truth soon dawned. What went on after business hours and in the bookkeeping was not simply shrewd and successful. It was crooked. He worked for change. He didn't like to buy his groceries and pay his church pledge with tainted money. When he tried to get out legally, he lost nearly everything for which he had worked and to which he was entitled.

Nor am I imagining that the perfectly right choice is always open to the Christian in business. Let's admit that in business, as everywhere, there are inevitable decisions that are neither black nor white,

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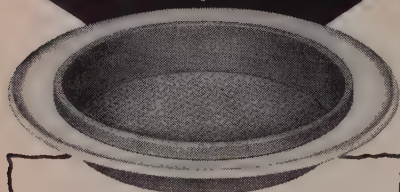
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pure nor impure, but somewhere in-between in the agonizing grays. There are times when the best a man can do is want to do the right thing. But whenever that painful time comes, he will still keep clean the desire for absolute honesty, fairness and ethical practice.

What troubles me profoundly are the people in whom even the desire seems to have died. One summer in college I delivered ice. On a hot day ice melts; so in all honesty a person who pays for one hundred pounds may get only eighty-five. But because of that loophole and the carelessness of some customers, a friendly fellow employee told me that at a number of stops he never delivered more than three hundred pounds though he was paid for four hundred, nor more than eight hundred pounds to a place paying for one thousand.

It's like the meat cutter in Cleveland. He was fined for weighing his thumb with the steak. He shocked hundreds of customers by admitting he'd given short weight for years. "The store," he said with a sober face, "paid for the necessities of life. My thumb bought a few of the luxuries and put my boy through college."

The Christian in business may not always be able to remain lily white, sweet and sterile from sin. But this much is certain: Even when decisions can be neither black nor white but somewhere in the grays, he will continue to desire to be honest, ethical and fair. And in the long run, he will be an entirely different businessman from the one who isn't even trying to make the application of Christian ethics to the soiled world of business.

III

Finally, we have the challenge to apply our Christianity not only to the home and to business but to death as well. If we do, it means we will face death frankly and without panic.

A prominent newspaper man had someone go through his library books. Whenever the little five-letter word "death" appeared it was clipped out. What a betrayal of applied Christianity! In contrast, when Saint Francis of Assisi was working in his garden and was asked what he would do if he were to die at sunset, he replied, "I'd finish hoeing." Let us consider, also, the incident of the elderly lady who went to the hospital for an operation. Before she went, she made out her entire funeral service. "I thought," she said to me later, "that I had gone to church long enough and been to enough funerals that I ought to be ready, and I thought people would want to know what I wanted." Applied Christianity causes us to face death frankly and without panic.

And there's also a note of victory in it and over it. John Wesley, in his journal, tells about his mother's passing. The time drew near, "the silver cord was loosing,

the wheel breaking at the cistern, and then the soul was set at liberty. We stood round the bed and fulfilled her last request: 'Children, as soon as I am released, sing a psalm of praise to God.'"

When Dr. Edwin MacNeill Poteat lay dying in Greenville, South Carolina, he called his son, his namesake, into the room. "I want you to conduct my funeral," he said, "I am soon going home." His son winced. "But, Father, you put me somewhat on the spot, don't you think?" And with a touch of humor at this last hour, his father said, "I promise never to do it again. But be sure you diffuse the funeral service with light. Please, no wailing and moaning. Ours is the victory even in death." Applied Christianity does just that: It sounds a note of victory in and over death.

The reason, of course, is because God is in it, and if he is, then death is an open horizon rather than a locked gate. God still has things to do with us, and we still have things to do for him; and death cannot write "no" to these plans.

When Ben Franklin was a young printer in Philadelphia, he wrote an epitaph which was later inscribed on his grave.

The Body of

B. Franklin Printer,

(Like the Cover of an old Book

Its contents torn out

And stript of its Lettering
and Gilding)

Lies here, Food for Worms.

But the Work shall not be lost;

For it will, (as he believ'd)

appear once more,

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elegant Edition

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By the Author.

And so the Christian applies his faith at this last fork in the road, believing that the Author has more work and revising to do; and believing that while death is the deepest and darkest mystery, it is nonetheless a mystery cradled in the hands of God. In this deepest abyss, he delineates the face of the Almighty. And as the weight and substance of fleshly life evaporates and his soul seems to plunge like a stone into a lightless and bottomless pit, the arms of the Eternal surround him. Fear melts into trust, and pain into hope, and panic into confidence that the Lord of this life in the body is also the Lord of the life eternal, a larger life beyond the little fences and confines of these few short years and this narrow place called earth.

O Eternal Father, we thank Thee for our Christian faith, for the correction it gives, for the power it gives, and for the assurance it gives. Help us not only to accept it with our minds but to apply it in our lives. For Jesus' sake. Amen.

Overcoming the Habit of Faultfinding

Henry H. Schooley*

There is a question that Jesus asked which, on the surface, sounds almost ridiculous. Indeed, it would lead one to wonder if Jesus was given to telling falsehoods.

Listen, if you will, to this question, as stated by the Gospel according to Matthew, and see if Jesus couldn't be accused of at least gross exaggeration: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

What is a mote? It is a speck or a sliver, an object so small that we can't see it sometimes with the naked eye. And yet, here is Jesus saying to his people in his Sermon on the Mount that were the faults of others as small as a speck of dust or a sliver of wood, they could be discerned by those who are inclined to be critical. Faultfinders are those who find it easy to see the faults of others but at the same time are blind to their own.

Now, can Jesus be accused of registering a falsehood on faultfinders by comparing the faults of others to a sliver of wood and our own faults to a whole log? I think not! You see Jesus was using a technique of speech called hyperbole by which an exaggerated comparison of a truth helps to make that truth all the more graphic.

For instance, when we say, as we often do, "His eyes were as big as saucers," we are employing the same figure of speech which Jesus did, called hyperbole.

In this question which we are using as the text for our message today, Jesus is strongly rebuking the grossly unjust habit of faultfinding because he knew that it always leads us to overlook the best in others and cover up the worst in ourselves. "Why beholdest thou the mote that is in thy brother's eye and considerest not the beam that is in thine own eye?"

Why do we find it so easy to see the mote in another's eye? It's not because it's large and commands our attention, is it? It's because it is so small that we have to go looking for it, and hope to find it bad when we find it. This habit of critically looking for the worst in others is what makes us faultfinders. What we set our mind on looking for in others we usually find, do we not?

In this respect human beings are like Mother Goose's pussycat who went to the great city of London to visit the queen. When on her return she was asked what she did there, she replied: "I frightened a mouse right under her chair." In spite of all the glorious things to see in London, all that pussycat saw was a mouse. And she saw only a mouse because, being mouse-minded, that was all she was looking for.

So being mote-seekers and faultfinders blinds us not only to the good to be seen in others but also the truth to be learned about others. Let us, just once, try our level best to search out and find the good in others, and I vouchsafe to say we shall find ourselves learning more of the truth about them. For I personally believe that every one of God's children is endowed by him with more good than bad, all of the emphasis on delinquency and criminology notwithstanding.

And now, as to the other part of Jesus' question: "Why considerest not the beam (wrong and imperfect) in thine own eye?"

Well, I suspect, there are at least two good psychological reasons why this is so. We overlook the best in others as a cover-up for something wrong in us in order to soothe our consciences. When our own faults, follies and failures rise up to haunt us, we try to placate our consciences by looking outward at others and saying, "O well, I'm not the only one; there are a lot of others far worse than I." And there are, but why compare ourselves with the worst? Why not compare ourselves with the best? It would do so much more to lift us up to a higher level.

Then again, we often indulge in fault-finding for another closely akin psychological reason: namely, to compensate for an inferiority complex. Many people, you know, believe that by tearing down their fellow men they can, per se, build up themselves. And they can for a while, but not for long. The Bible was never more right than when it says, "Be sure your sin will find you out."

For instance, were I to tell you what a shabby and shoddy minister so-and-so is, I would be doing so for the reason that I wanted you to see what a paragon of virtue and perfection I myself am. But God forbid that I should ever glory in that hope, for it wouldn't be long before my



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sin would find me out and then what faith could you have in me as a minister, and what hope would I have of being able to minister to you? My usefulness to everyone, even including myself, would fade away as quickly as snow falling upon the desert's dusty face. Someone has rightly said, "Many persons who are thought of as saints out in society owe that distinction to the silence of their loved ones at home."

We are faultfinders whenever we look for the little faults in others and overlook the big ones in ourselves. A good rule, therefore, for one to follow is this: Let us consider our own faults first before we condemn others of theirs. That, you know, was the conviction of Abraham Lincoln who once is reported to have made this classic statement, "There's so much good in the worst of us and so much bad in the best of us that it ill behooves any of us to talk about the rest of us."

A little son one day brought home a stray dog and proudly called his father out to see it. His father obliged, but it was his father's considered opinion that it was about the homeliest mutt he had ever seen. "But, Daddy," protested the little fellow, "he wags his tail good."

Thus looking for the best, even in a dumb animal, that little lad found it. And we, too, can cultivate that same positive and constructive habit toward our fellow men which can be of so much more justice to them and help to ourselves.

Who was the poet who wrote these lines?

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A Sermon to Children

You Are the Light of the World

John Edwin Price*

Scripture: Matthew 6:14-16

Object: Kerosene Lamp

Boys and girls, what is this? This is the only kind of light we had in our house when I was a teen-ager. Some people used candles, too.

Bill, will you come up and light it for me? (Bill uses a match to light the lamp.)

Before he brought some light from another source, the lamp could not prove that it contained light possibilities. Now, since Bill helped it, the oil-soaked wick can give off its vapor to make light that was hidden in the oil.

It is comparatively the same when someone brings a bright thought to us. It helps to ignite or start up our thinking ability. Thoughts, as we shall presently see, are possible because something of God, the original thinker, is within us as well as outside and above us. Saint Paul said, "God is in all, through all, and yet above all."

Were you ever in a cave when they turned off the lights? Perhaps you have been in a room at night when the electricity failed. Pretty dark, wasn't it?

It is very dark sometimes in people's minds. Jesus said, "You are the light of the world." What did he mean? You don't know? Well, let us see if we can get at what we don't know by comparing the unknown thoughts with something we do know.

Suppose the wheel on your bicycle comes loose. You try to fix it by tightening the outside nut, but it still wobbles. It could truthfully be said that you are in the dark as to how to fix it. Another boy comes along, and he points out that you must loosen the outside nut so you can tighten the circular metal ring which presses the ball bearings.

You were in the dark as to how to do this. Your boy friend loaned you the light of his knowledge so you could say, "I see."

Every one of us is like this lamp. We have the power to give out light—light that helps other people and makes a brighter, more enjoyable world. Each of us lets some light shine. We could do better. We let light stoppers, or blockers, shut off, hide or block our light.

*Minister, Chapin Memorial Universalist Church, Oneonta, New York.

George has a strip of cardboard on which is named one light stopper. George, will you hold it up before the group and read it? Yes, George's light stopper says, "Bad thoughts."

I will make it into a collar with this paper clip and slip it over the lamp. You can see that it has blocked part of the light. Bad thoughts can stop or partly block your light. The Bible tells us, "As a man thinks, so is he." Bad thoughts prevent good thoughts from shedding light for others. Besides, they are not good for the one who thinks them.

Mary, do you have a light stopper? (Mary walks up and shows her card and reads, "Bad temper.")

Bad temper comes from uncontrolled bad thoughts. The Bible tells us that he that rules his own spirit is greater than he that taketh a city. Don't throw your temper around. Nobody wants it. Each has enough of his own. Don't give people "a piece of your mind." Maybe you can't spare it. (Mary puts her light stopper over the lamp.)

Jim, what does your light stopper say? (Jim reads, "Bad words," and holds his card up for all to see.)

We can think bad thoughts and they will injure us. We can injure ourselves and others when we turn bad thoughts into bad words and throw them around in a fit of temper. Did you ever shoot an arrow? Once you had let go the bow string you couldn't stop the arrow in its flight. Perhaps it hurt someone. Maybe it killed something. Words are like that. Once you have let them go you cannot call them back. They block the kindly thought, if they are bad, that could bring the light of joy into other lives. (Jim places his light stopper around the chimney above the others. The little lamp's light is almost blocked.) The Bible warns us that the tongue is an unruly member which no one can tame.

But let us stop a moment and meditate on some positive Bible words: "Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord."

Alice, what is your light stopper? (Alice holds up her card and reads, "Selfishness.")

A small boy was once eating a rosy-cheeked apple. A friend, looking on hungrily, swallowed hard and asked timidly, "Can I have the core?" The apple

eater answered, "There ain't gonna be no core." Now supposing he had thought and then said, "I will do for you what I would like you to do for me if you have an apple. I will not be selfish but will divide it." In that way he could have let his light shine on himself, and anyone seeing the act would have been encouraged to do likewise. And the hungry, apple-less boy could have said, "I see that you are a fine, kind, sharing guy. I couldn't see just what you are really like before. Now I realize how wonderful God is to make people like you."

(Alice puts her stopper around the lamp above the others, and very little light can be seen.)

Light is sometimes measured in candle power. A candle on a wide desert can be seen for miles. Let us consider for a moment what our light can do. We meet a person whose face is frowning. If he is happy, he hasn't let his face know. It is dark. There is no light in it. We smile with our eyes and mouth and give him a cheery "good morning." We tell him that we are glad to see him. His dark face lightens a little.

Suppose you are cheering up this fellow. You take a cookie from your pocket, like the one you are eating, and give it to him. You invite him to go with you and join some others who are playing in the nearby park. More light shines in his face. Before the day is over you have him grinning and possibly asking you to go home with him for supper. His folks are glad to see the change in him. They laugh. Pretty soon he is laughing, too.

What a day! All because you have obeyed one of the commands of the world's best friend, Jesus: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

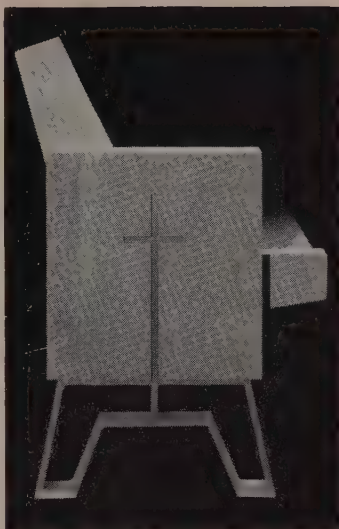
Now, for your own encouragement, I would like to point out that should you ever let all of these light stoppers interfere with your light in its shining, don't forget that the light of God, from whom all light is borrowed, is still shining in your heart. You have merely let light stoppers prevent it from helping to make the world a little brighter for a little time. That reminds us of another sentence from the Bible: "If the light that is in you be darkness, how great is that darkness."

Let your light shine!

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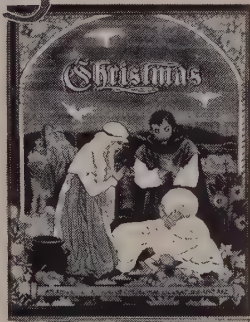
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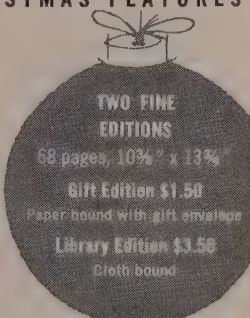
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Procedure For Corporate Silence

Harold Wiley Freer*

This service is suitable for many special seasons such as New Year's Eve, Thanksgiving, closing of a retreat, or in a home in recognition of the return of a loved one or recovery from sickness.

Quietly find a seat. Relax your body, freeing it of any tension. Breathe deeply and regularly until the body is still. Now that the body is still, gather your thoughts together in this prayer of awareness:

This is Thy chapel. It is Thy chapel solely because we are here. Thou hast no interest in this room in itself. Thou art interested in us. Here with us are friends we have known for many years, as well as folk with whom we are just becoming acquainted. But it is Thy interest in us, O God, that brings us together. Our togetherness is more than idle curiosity in each other, more even than our mutual affection for each other. Our togetherness centers in our common devotion to Thee.

Because of our common devotion to Thee, O God, we are deeply interested in each other. The hopes, the fears, the longings of our hearts draw us together in Christian love. What belongs to one belongs to all, what belongs to all belongs to one. For we are one in fellowship through Thee.

In thanksgiving and adoration we may wish to speak aloud, sharing a verse of a hymn, a verse of scripture, a watchword that has meaning to us, or speaking briefly in gratitude and appreciation for God himself, his love for us. Feel free at any time to break the silence. Then feel at ease to renew the silence, waiting in trust and love and meditation between the spoken words.

After the benediction, let us leave quietly, greeting friends in love, taking home with us the awareness of his continuing spirit.

*Author and devotional leader who now resides at Crossville, Tennessee, but is available for engagements in all parts of the country.

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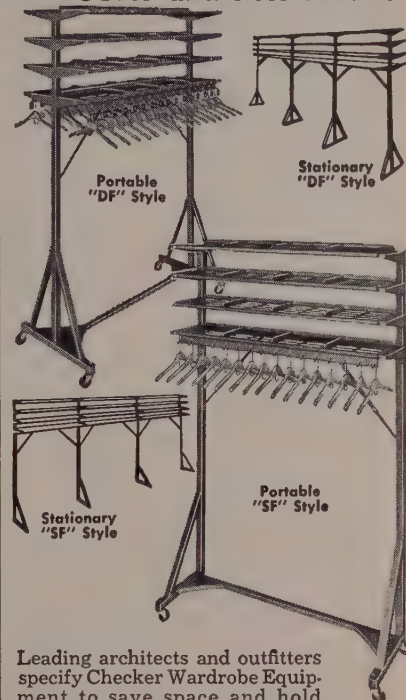


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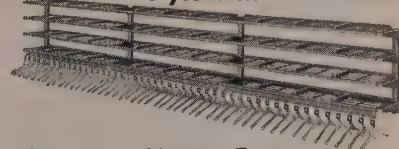
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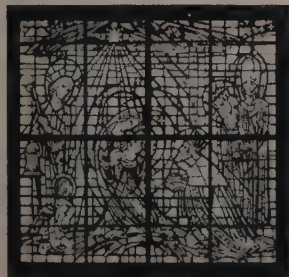
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Good Church Music Starts with

Choir-Pastor Cooperation

Millicent Tralle*

If it is true that the organist-director of music and the choir are the war department of the church, as some pastors charge, is it because of the artistic temperament of musicians? The accusation of temperament might just as fairly be made against the pastors, because there's a broad streak of actor in every good preacher.

Actually, it's a little of both. Each is an expert in his own field, the organist believing the worship service begins with the first note of the prelude, while the preacher is convinced it begins with the sermon. Both are right—and wrong. They are interdependent and each is only as strong as the other. Some churches are noted for good music and mediocre preaching; others, for fine sermons and poor music. Rare, and blessed, is the church where both are of high quality. And both could be better in every church if the principals were purged of very human jealousy and tried harder to understand each other's problems.

Where there are both a choir director and an organist, they and the pastor can form a "trinity in leadership," as Federal Lee Whittlesey calls it in his book *A Comprehensive Program of Church Music* (The Westminster Press). More often, it is still another personality conflict. The minister of education should make a fourth member of the team to coordinate worship and music, so the problem becomes even more complicated.

To simplify discussion let's consider the director of music and the organist as one person. They usually are combined in one, except in the largest churches. And let's omit the minister of education. This leaves the two major protagonists, whose music and preaching at their best are "twin approaches to the soul of man." They are co-laborers in the Lord's vineyard, to whom the members look for leadership. Why, then, are they too often engaged in "feudin' and fightin'?"

The requisites of character and ability in a minister are too well known to be repeated here. Those in a director or minister of music are less generally known. "Minister of music" is not a theological title, but musical. Occasionally, a minister of music is also a minister of religion and he is titled "Reverend."

Qualities of a Director

First of all, a director of music must be a Christian of sincere, abiding faith.

*Miss Tralle, who resides in El Paso, Texas, is a frequent contributor to "Church Management."

Like any worker behind the church scene, his faith has to be extra strong to maintain belief in the God in man despite unchristian acts by fellow staff and church members. It is well for him to be a member of the church he serves, for greater loyalty is always given one's own.

The music director must be a trained musician and familiar with the music of the church, as well as possessing a good general education. All but gone are the days when any well-meaning amateur could claw the piano keyboard, or pump the cottage organ while beating time with her head, and be called a church musician. Today's director usually has both vocal and instrumental training besides counterpoint, sight-singing and composition.

G. Douglas Sloan, minister of music at Trinity Methodist Church in El Paso, Texas, for the past eleven years, says that at Westminster Choir College and Union Theological Seminary School of Sacred Music he was also taught Bible, sociology, basic theology, and deportment on all occasions—in choir lofts and at women's society meetings. The entire curriculum was aimed at coordinating music to all phases of church work. Doug has a Bachelor of Music degree and is working toward a Master's.

How many ministers, while in theological seminary, are taught hymnology, history of liturgical music, or harmony? How many can even "carry a tune"? Too many boast, "I don't know anything about music, but I know what I like."

The preference is usually for time-worn gospel hymns after the school of evangelists Moody, Sankey, Sunday and Graham. These hymns are beloved by oldsters. They are fine—in their place. But that place is not at every worship service; while a frustrated, trained musician aches to introduce better music equally beloved by enlightened members of the congregation. Let the director of music do what he's paid to do, and trained to do, during long years of hard work; else, why is he here?

Dr. Whittlesey earned three degrees, Bachelor of Music, Master of Music and Ph.D. in Music, while being educated at several music colleges and summer schools. He has been a director and minister of music in several large Presbyterian and Methodist churches, has lectured in summer schools, in seminars and choral festivals in fifteen cities, and has taught classes in church music for eleven summers at Chautauqua, New York. He and Doug Sloan are but two of the dedicated

members of the "musical priesthood" throughout the land.

Over and above academic background, a director of music must have tact and a gracious personality. He must not only be able to train voices but should be an inspiration to those under him, inspiring them mentally, physically, vocally, artistically, and spiritually.

All this and more can be found in the majority of directors or ministers of music. It is what a pastor and church board have a right to expect in return for adequate compensation. Not that church salaries are ever "adequate" compared to other fields of endeavor! Salary should be geared according to the size of the church, the amount of time required and given, experience, and other considerations.

A good director is not a clock watcher. He spends many hours not apparent on the agenda in teaching and directing soloists and choirs. His work covers multiple services on Sunday and many special daytime and evening services during the week. By the same token, he should not be required to punch a time clock. Insensitive and unreasonable is the pastor who demands that his minister of music observe the eight-to-five hours of the office staff.

A Day of Rest

The director has the right to expect an entire day off during the week, completely free from any church duties. He is entitled to time off during summer months for graduate study, the time not to be counted as vacation, the tuition to be paid in whole or part by the church. His vacation should be a full month. If some pastors pride themselves on little or no time off, it's their choice of physical and spiritual suicide. They have no right to impose it on an employee. While slave-driving went out with Simon Legree, too few ministers seem to have gotten the message!

Most of all, in return for time and talent, a director of music has the right to expect freedom in handling all matters pertaining to music including the selection of singers and the music to be used, without pressure from ministers or members.

True, Mrs. Jones, who flats on any note higher than C above middle C, may be a large contributor. Still, the choir director shouldn't have to let her sing solos any more than the minister would permit Mrs. Jones' five-year-old son to read the scripture. Solos and scriptures are vital parts of liturgical drama, appealing to the senses and souls of worshippers.

When it comes to the choice of hymns, the rattle of sabers is loudest. The wise pastor considers a weekly conference with his director of music as important as a staff meeting. Early in the week, they

(turn to page 37)

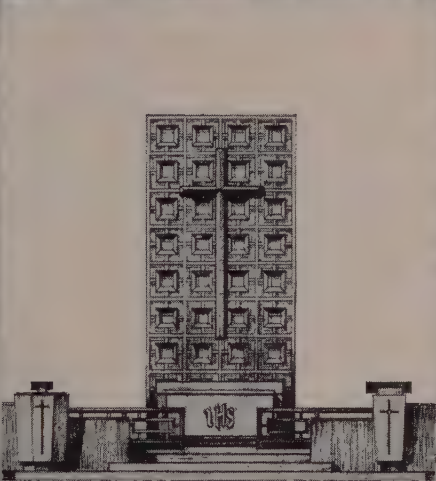
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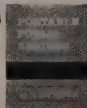
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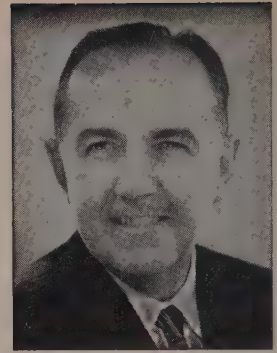
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David A. MacLennan*

Priming

the Preacher's Pump



Dr. MacLennan's new book, *Making the Most of Your Best*, gave me such a lift on one of the darkest days of autumn that I wanted to share it with the readers of *Church Management*. An appeal to the publishers brought prompt permission to use a liberal helping from the book. These pages will, at least, give you a taste of the 'good things in store for you.

Some of you will miss the regular features which you find in this department. If so, the blame rests on me, not on Dave. My present judgment is that you will appreciate this opportunity to sample the pages of his delightful devotional volume.

I am sure that your bookstores will welcome your order for a copy of the book. The title: *Making the Most of Your Best*. The publisher: The Westminster Press. The price: \$3.00.

—William H. Leach

A Word from the Author

Thanks to the thoughtful and generous suggestion of Dr. Leach, our editor, and the cooperation of Dr. Paul Meacham, editor, The Westminster Press, this month's "Priming" is different. Readers are spared the "moralizing" of my usual opening gambit, and other features which I hope to resume in next month's issue. I hope that you like the samples of *Making the Most of Your Best* which follow. Also, I hope that you feel a little deprived that I have omitted Parson's Book-of-the-Month (what could Dr. Leach have had in mind?) and Jest for the Parson.

May your Christmastide preaching celebrate the "glorious Incarnation" of God in Jesus Christ. May your messages comfort your people and yourself with the mystery and wonder of the Divine Invasion of our planet and lives.

May the power of the Most High, the lowliness of Jesus Christ, and the overshadowing of the Holy Spirit give you peace, and love and everlasting joy. Amen.

—David A. MacLennan

Making the Most of Your Best

Do you remember the famous play *The Green Pastures*? Marc Connelly, who wrote it nearly thirty years ago, said it was "an attempt to present certain aspects of a living religion in terms of its believers." Fortunately, our Negro fellow citizens have moved higher on the educational and social levels than those depicted in the play, yet *The Green Pastures* remains a classic of a great people.

In the scene where God visits Noah before the flood, Noah has to be told the identity of his divine guest. "Noah," says God, "you don't know who I is, do you?" Noah (puzzled): "Yo' face looks easy, but I don't think I recall de name." God rises slowly, and as he reaches his full height there is a crash of lighting, a moment's darkness, and a roll of thunder. It grows light again. Noah is on his knees in front of God. "I should have known you. I should have seen de glory." God: "Dat's all right, Noah. You didn' know who I was." Noah: "I'm jes' ol' preacher Noah, Lawd, an' I'm yo' servant. I ain' very much, but I'se all I got."

"I ain' very much, but I'se all I got." Is that your opinion of yourself? Such honesty and humility become any human being. But if you habitually talk to yourself in such terms you may unfairly slow or even halt your growth. No one should strut through life. Arrogance is an impertinence. But equally unjustified is self-disparagement. In the stage play, God does not agree with Noah's low view of himself. The "Lawd" says to him: "Sit down, Noah, Don' let me hear you shamin' you'se'f, caize yo' a good man."

Now and again you and I need to feel ashamed of our behavior. But never does the good Lord want us continuously to "shame ourselves." The great God who made us, who delivers us from evil, who sustains us, desires even more than we do that we may become ever more mature, useful, satisfying persons.

Ever since I was an undergraduate at college I have found a trumpet call in

words written by a once well-known artist. His name was Sir Edward Burne-Jones, and he lived from 1833 to 1898. In a letter he wrote these words:

There is only one religion. "Make the most of your best" is common sense and morals. "Make the most of your best for the sake of others" is the catholic faith, which except a man believe faithfully he cannot be saved.

Of course Sir Edward could not have meant that this is all there is to the catholic faith. He used the term "catholic," not as our Catholic friends do who are in communion with Rome. He used it to mean universal, the faith held generally. And I am sure that he knew there were many other vital statements in the faith.

How do you "make the most of your best for the sake of others?"

1. For one thing you must have a lively faith in One you can love and trust with all your mind and heart. No one can ever make the most of the abilities and qualities given him without confidence that what is deepest and best in nature is highest and truest in Spirit. If that sounds too remote or academic, hear the tremendous claim of the New Testament (John 1:12): "To all who received him (that is, Christ), who believed in his name (in his real nature and character), he gave power to become children of God." I like the way the late Father Ronald A. Knox translated that verse in John's Gospel:

All those who did welcome Him he empowered to become the children of God, all those who believe in his name.

To welcome him, the Lord of life and love, the Lord of death and history, is to make him the controlling power, the master of our lives, the guide as he is the guardian of our days. In return, he gives us the power to make the most of what we have and are.

A Christian thinker once wrote a book on *Essentials*. How many do you think he listed? Just two! First essential to a full

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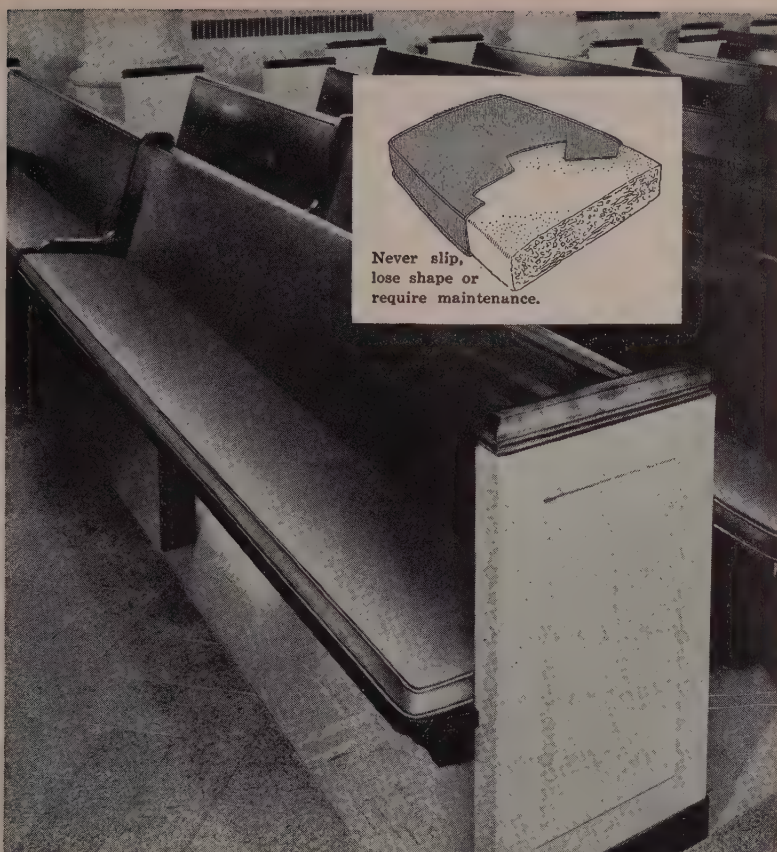
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life is someone to love; second, something to do.

2. Someone to love who loved us into life, who loved us long before we could imagine it—that is essential. "We love, because he first loved us." Is there anything more necessary to living than to love and to be loved? Our religion assures us that we are loved—with a love that never forgets, never forsakes, never fails. Every time you see the emblem of Christ's cross, remember that it speaks as no words may: "You are a loved creature . . . God loves you like that." Loves you, and every human being whether he or she is important or unimportant in man's view; loves you whether you are good, bad, or just a murky gray, in-between saint and sinner. If you have been rejected as tragically as we who are white so often cruelly reject our brothers who have color—God accepts you.

First, then, a great God to believe in makes great persons.

Secondly, someone—some ones to love. There's a hillbilly song that puts the truth into words, but I'd like to give deeper meaning to them: "If you aren't loving, you aren't living." Did you know that research scientists have proved that babies actually sicken and may die if they are not constantly loved? More important even than proper hygienic conditions and adequate diet is "T.L.C."—Tender Loving

Care. You say you find it hard to love persons after the way you've been treated or neglected? Have you heard about Anne Frank, that wonderful Jewish teen-ager who died in Belsen concentration camp in 1944? Her diary is now a famous book and stage play. Anne Frank wrote this while she and her family were hiding from persecutors in Amsterdam:

It's really a wonder I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are really good at heart. I simply can't build up my hopes on a foundation consisting of confusion, misery, and death. I see the world gradually being turned into a wilderness, I hear the ever approaching thunder, which will destroy us too, I can feel the sufferings of millions and yet, if I look up into the heavens, I think that it will all come right, that this cruelty too will end, and that peace and tranquillity will return again.

3. To make the most of our best for the sake of others—repeat "for the sake of others"—we must have something to do. It may not be the world-beating job

you'd like; it may not be the project for which you have hoped or been trained. It may seem simple, commonplace, trivial . . . like looking after those children, that invalid, or cobbling shoes, or preparing meals and keeping house, pounding a typewriter, teaching your savages to be more civilized, maintaining a public service, healing the sick!—but if it helps the Lord and any of his children even a little, it is important.

It's not the big events alone
That make us what we are;
And not the dizzy moments when
We're swinging on a star;
It's just the things that happen, as
Along the road we plod;
The little things determine what
We're really worth to God.

Lord, since the little things of life
are mine,
Help me to love them more;
The daily tasks, the humble
pleasant ways
My feet must go, my simple
household days . . .
Help me to make them lovelier
than before.
Let glint of silver and of shining
brass
Make poetry for my soul.
Open my eyes to beauty! Lettuce,

beans,
Brown loaves of bread, all beautiful, and greens
Dew-wet and butter in a bowl,
A bell that rings, a neighbor's cheery smile,
A child's voice at my door,
A gift of yellow honey in a jar . . .
O little things of life—how sweet they are!
Lord, make me love them more.
—Edith D. Osborne

O God, the God of all goodness and grace, who art worthy of a greater love than we can either give or understand, fill our hearts with such love toward thee that nothing may seem too hard for us to do or suffer in obedience to thy will, and grant that in loving thee we may daily become more like unto thee, and finally see thee face to face. Through Jesus Christ, our Lord.

O gracious God, who believest in us when we cannot believe in ourselves: Come very near those who feel that it is not worth-while going on, that they are not getting anywhere, and never seem to get any better. Inspire those who feel they are of no real use in life, and that if they die tomorrow it would not make any difference. Remind all such persons that so long as thou dost leave them here there is a job for them to do. Help us to remember that so long as there is such power as thy grace, things are not hopeless. Give us back the light of hope in our eyes, the fires of love in our hearts, that we may steadfastly and gallantly go on. This we ask for Jesus' sake.—Adapted from prayer of William Barclay.

May the Lord give us light to guide us, courage to support us, and love to unite us, now and forever more. Amen.

A Neglected Christian Virtue

A story is told to two women talking about a third woman. Neither of them was sure what the other thought about the third person. So over the garden fence they fenced a little. Each withheld her real opinion until she could find out what the other really thought about the woman they were discussing. Finally one said, "Well, she's a good woman anyhow." Whereat the other answered eagerly, "I don't like her either." Amusing, yes, but a little tragic that goodness so often is unattractive. Long years ago you must have heard of the little girl who encountered an austere kind of righteous person and who prayed, "Dear God, make all the bad people good and all the good people nice." I have a warm place in my heart for that young lady. Sourness is not the badge of saintliness, nor is gloominess proof of piety. Someone wrote that he dreamed he was the last chocolate left in

a box! "And I suddenly discovered," he said, "that it was because I had a hard center." Can you really like an upright, morally impeccable person who has a hard heart?

This is where our word for this chapter comes in. It is about a shining virtue neglected by many good people—including, of all people, Christians. What is this Cinderella among the virtues? It is kindness. We have a Society for the Prevention of Cruelty to Animals. But as Paul reminds us in a famous letter, a society has been formed to prevent cruelty to our fellow men. This society was instituted by our blessed Lord. Its name—the church. Now a primary rule of this society is that its members should be habitually kind in speech and in silence, in thought and in action. This is how the apostle put it:

Let there be no more resentment, no more anger or temper, no more violent self-assertiveness, no more slander and no more malicious remarks. Be kind to one another; be understanding. Be as ready to forgive others as God for Christ's sake has forgiven you. (Ephesians 4:31-32. J. B. Phillips)

Don't think this is a pious postscript added by Paul to his more profound exposition of the Christian faith. If you look at the word he uses which means "kind," you'll see how integral it is to the whole business of being Christian. For the word is *chrestos*, which is so much like the Greek word for the Master, *Christos*. Actually the adjective *chrestos* became so often identified with the life of the Christian that sometimes in the early years of the church the Greeks confused the two words and now and then wrote one for the other. Christ said, "My yoke is *chrestos*, kind." He urged us to be kind to one another as the Father in heaven is kind to the unthankful and to the thankful.

In our language, the word *kind* and the word *mankind* are related by the closed bond. A kind person is a *kindred* person, one who acknowledges kinship, confesses that he owes to others the debt of love because others—whatever their outward color or status—are of one blood with himself. When you are (as Paul would say) "in Christ," all men are kin. Of course, other religions make much of kindness. But no other makes kindness so obligatory. What is the summing up of God's requirements in the two great commandments—thou shalt love God and thy neighbor—but the injunction to be kind?

Don't dismiss this business of being a little kinder than necessary as being of secondary importance. It is much more than insipid amiability that simply helps you to be regarded as a nice person. There is atomic power in intelligent, undiscourageable kindness! Goethe, the German poet, was right: "Against the great

superiority of another there is no remedy but love." Against love in its deep, transforming power no Iron Curtain in individuals or communities can permanently stand. God is love and divine defeat is unthinkable. "Be kind one to another." Do you know this little Irish poem by an unknown author?

The blessings of blessings for him
That has always time to be kind,
A blessing running before,
A blessing trotting behind;
An angel caring his house
To drive away every sorrow;
Good luck at his heels today,
Good-luck on his path to-morrow;
A place for him up in Heav'n
And Saint Peter there at the gate
With the kindly welcome word
And himself not bid to wait:
For I'm thinking the saint will say,
"Come in here out of the wind,
It's not so often I see
A man that has time to be kind."

Deriving from the very nature of the great God himself, this isn't just a nice ethical maxim: "Be kind one to another." Behind it is a deep motive: "As God in Christ forgave you." As you and I remember the infinite kindness and mercy we have received from God, it should be easier to be gentler, more understanding, more forgiving, and more merciful to others. "We love, because he first loved us."

Look over the dauntless apostle's shoulder as he writes to his friends in Ephesus:

Be kind to each other, be understanding. Be as ready to forgive others as God for Christ's sake has forgiven you.

As children copy their fathers you, as God's children, are to copy him. Live your lives in love—the same sort of love that Christ gives us and which he perfectly expressed when he gave himself up for us in sacrifice to God. (Ephesians 4:31-32; 5:1-2. J. B. Phillips)

How do we grow kind like that? Well, obviously we keep close to One who, having loved his own, loved them to the end, and beyond; who, deserving the best, received the worst, yet triumphed over all through love. Will you let me remind you of three simple ways of increasing the flow in kindness in our world?

1. Bring appreciation to others. Work without any praise becomes dull and
(turn to page 42)

CHOIR-PASTOR COOPERATION

(continued from page 33)

sit down together and hash over the previous Sunday, discussing ways and means to correct minor flaws—partners working toward a common goal of success and mutual undertaking.

The pastor will plan his sermons ahead, by Sunday as well as by season, so that the music director can fit every note of the service, from organ prelude to postlude, through anthem, offertory and choral responses, into a perfect setting for the sermon. Why do so many preachers consider sermon topics to be private and top secret, then blame the music for not harmonizing as do the pastoral prayer and scripture reading? The pastor is the head of the church, but the head wobbles without a coordinated body. No wise head will attempt to think independently.

From the days before printing, the early days of the Christian Church when Gregorian chants were copied painstakingly by monks, music has been an integral part of worship service. Worship integrated with music can build up to a mood that will make a poor sermon sound good; disintegrated, it can lick a preacher before he opens his mouth. Usually he has only himself to blame, for he has neither confided in his director of music, nor shown sufficient interest in the choirs to attend an occasional rehearsal.

The Too Busy Pastor

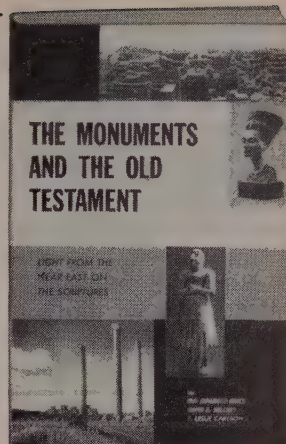
A certain pastor attended one rehearsal of one of his seven choirs in the first two years of his pastorate. On Sunday mornings, however, he was right there in the choir room, all but shoving women and men around, barking, "Stand up straight! March into the choir loft this way!" while the organist was desperately improvising to cover the late entrance and dreading the pleas necessary in the coming week to prevent wholesale resignations.

Ministers are men, and so are directors of music. Men have human frailties. In Christian work, however, one can plead for more Christian love and understanding. Music is not the war department of the church. Musicians are dedicated to their ministry in music just as pastors are dedicated to ministry in preaching. The two have everything in common and everything to gain by working as a team.

There's hope for better cooperation as the new crop of theological students is harvested. Some theological seminaries are now teaching hymnology and music in worship, just as many music colleges are teaching basic theology. With understanding, conflict ceases. Soon we can hope to see our spiritual leaders one in spirit on Sunday as they appear before us. The Word and music are one in God.

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NEW BOOKS

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THE NEW TESTAMENT IN MODERN ENGLISH translated by J. B. Phillips. The Macmillan Company. 575 pages. \$6.00.

Now combined in one volume are the earlier translations of Dr. Phillips. These include *The Gospels* published in 1953; *The Young Church in Action*, in 1955; and *The Book of Revelation*, in 1957.

More than a million copies of these books have been sold in the United States, and the followers of this brilliant Bible student will be delighted to find the New Testament under a single cover. Readers of these books know that Phillips is more than a translator; he is an interpreter of the first water. He uses freedom in translation to bring out the meaning of the texts.

Like some other notable translations, this work was undertaken by Dr. Phillips in the beginning to make the Bible more understandable to a group of young people which met in the Church of the Good Shepherd at Lee. The young vicar of the Church of the Good Shepherd showed some of his translations to G. S. Lewis, who encouraged him to continue the work and to seek a publisher.

J. B. Phillips was born in 1906. He was educated at Emanuel School, Wandsworth Common, London; and Emmanuel College, Cambridge. He was ordained in 1930 and made a priest in the same year. Since the spring of 1957 he has served as canon prebendary of Chichester Cathedral. Mr. Phillips is married and has a daughter, Jennifer, now a student at Sherborne School for Girls in Dorset. His hobbies are painting, radio, hi-fi, and motoring.

W.H.L.

Science and Faith

THE PROMISE OF SCIENCE AND THE POWER OF FAITH by M. Holmes Hartshorne. The Westminster Press. 143 pages. \$3.00.

The thesis of this volume by the professor of Philosophy and Religion in Colgate University is that there is a desperate need for a clearer understanding of certain of the fundamental principles of science and religion. Although the conflict between science and religion, about which much was said in the first quarter of the present century, is a dead issue,

there is still "a deeper tension between the faith that modern science has served and the Christian faith." Scientists need more enlightenment regarding the history and principles of religion. Protestant Christianity should have a clearer understanding of certain of the deeper truths of science.

This book is by no means a summary or a repetition of Andrew D. White's famous book of sixty years ago, *The Warfare between Science and Theology*. Valuable as that book is, especially for historical data, the type of warfare which it discusses is for the most part a thing of the past. As Dr. Hartshorne expresses it, "The truths of science and the truths of faith seem to exist in happy harmony that blesses progress and bestows upon a grateful humanity peace of mind and power of personality."

Dr. Hartshorne, however, takes the position that there is a relationship between fundamental Christian teachings and the principles of science. Sometimes religion has paid too little attention to scientific teachings, and often scientists have ignored the essential truths of religion. The purpose of this thoughtful book is to clarify this thesis and to encourage more enlightened thinking in both areas.

In an important chapter entitled *Science and the Christian Faith*, Dr. Hartshorne summarizes much in the following words: "The struggle of our time is the struggle of faiths, a struggle the more terrible because of that power. Science will determine neither our salvation nor our doom. That will depend upon the character of the faith which we espouse and upon the grace of God, whose providence still remains our only hope."

L.H.C.

STEPS TO CHRISTIAN UNDERSTANDING by R. J. W. Bevan. Oxford University Press. \$3.50.

Here in this little book are presented ten brilliant discussions by outstanding British authorities, dealing with some of the essentials of the Christian religion.

There is an illuminating introduction by the dean of St. Paul's Cathedral, London, entitled "Thinking about Religion"; with a valuable conclusion on "The Place of Understanding" by Nathaniel Micklem (sometime principal of Mansfield College, Oxford). In-between are furnished, for the reader's edification, some of the

most stimulating interpretations of such matters as the existence of God, creation, the incarnation of God in a human being, the existence and personality of the Holy Spirit.

The editor, R. J. W. Bevan of Burnley Technical High School, England, has enlisted ten outstanding British authorities to discuss and explain these interpretations. The editor gives us his reason for so doing when he says, "It is a commonplace that we live in an age when technical and scientific education is supremely important to a nation, and when more and more of the future citizens of all countries are going to be technically minded; at the same time it is widely said that man's ability and powers in applied science and engineering have far outstripped his moral and religious insight. Moreover, as has been remarked (in a second leader in *The Times*, 12 October, 1957), there is a keen appetite for religious discussion, though that often takes place on a very inadequate basis of knowledge."

This is a splendid book for conference leaders, teachers and ministers to use in the clarification of some of the principal tenets of the Christian Faith. Here are rich insights told in understanding language that will prove helpful, not only to young people for whom the book is primarily intended, but also for those of us who are older. For all who are concerned with the relationship of science to some of the fundamental truths of religion, this book will serve a useful purpose, because science is shown to play its part in the understanding of God.

It is almost impossible to do justice to this valuable book in a brief review. Here are men who have thought deeply about some of the vital aspects of religion, and all who read what they have to say with an open mind will benefit greatly.

A.S.N.

THE RESTORATION OF MEANING TO CONTEMPORARY LIFE by Paul Elmen. Doubleday & Company, Inc. \$3.95.

In this not very large volume, the author offers his solution to the boredom of our time which, in its worst form, becomes for many nothing less than "horror." The solution, as Dr. Paul Elmen sees it, is through the "glory of God" which dissolves and replaces the boredom

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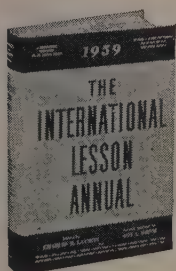
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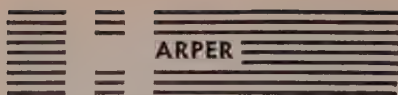
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and the horror. In one hundred and ninety-four pages, the writer shows most clearly how modern man goes to almost any length to escape the boredom in which he finds himself, but all to no avail until he turns to his Bible and there finds that for which he has been striving.

There is a quiet, reverential dignity and a natural eloquence of expression in every chapter of this book which will so hold the reader's interest that he will not want to put the book down until he has read the whole of it. It is excellently and beautifully written. Every sentence is like "apples of gold in pictures of silver." What fields of literature, artistry, music, philosophy, sociology and theology the author has penetrated—and all to such a good purpose. Dr. Elmen has drawn from many sources. He runs the whole gamut from Dante and Milton to Joyce and Sartre, and in all of this he holds up the mirror to our contemporary life so that one may see for himself.

The book is divided into three principal sections, each section being divided into three chapters. Here are the titles of the sections: The Boredom, The Horror, and The Glory. Each chapter is prefaced with apt quotations from writers like Pascal, Kierkegaard, Bertrand Russell, Conrad Aiken, Coleridge, Wordsworth, Sartre, etc.

Buy this book, enjoy it, and turn to it again and again, as I intend to do.

Dr. Elmen is an Episcopalian minister who is now curate of St. Mark's Church, Evanston, Illinois. He is also teaching at the present time at Seabury-Western Theological Seminary, Evanston, Illinois.

A.S.N.

Holy Communion

THE TABLE OF THE LORD—A COMMUNION ENCYCLOPEDIA edited by Charles L. Wallis. Harper & Brothers. 228 pages. \$3.95.

This is a collection of resource materials for use in the communion service. Statistically these materials include eight complete services, forty communion prayers, 168 meditations on the meaning of the Lord's Supper, and numerous suggestions for hymns, special music, calls to worship, invocations, benedictions, scripture selections, poetry, and affirmations of faith. It will be a very useful book.

The editor has followed somewhat the same pattern he has used in compiling his other collections. The materials come from many ages of Christian faith, and some of the texts are from the Old Testament. Also, he draws upon the resources of many denominations. The indexes cover such categories as texts, poetry, days and seasons, authors and subjects.

S.L.

Ecumenical

YEARBOOK OF AMERICAN CHURCHES FOR 1959 edited by Benson Y. Landis. National Council of the Churches of Christ in the U.S.A. 334 pages. \$5.00.

This book has been published annually, or biennially, since 1916. The early issues were edited by H. K. Carroll, C. F. Armistage, S. R. Warburton, E. O. Watson, B. S. Winchester, and Charles Stelzle. Since 1941 the editor has been Benson Y. Landis, except for a few years when G. F. Ketcham had the task.

It is not a yearbook in the sense that it lists ministers with addresses. We in the publishing business wish it were as easy as that to get the addresses of ministers in the nation. This is rather an ecumenical yearbook giving information about the various 267 denominations, the headquarters and boards, and vital statistics.

In addition, it gives the names of all church federations (or councils) by states and cities together with the names of the officers. It includes a long list of social and religious agencies which are active in the religious field.

Also included are the names and addresses of denominational colleges and theological seminaries and the total membership of the denominations. In the final pages are some fine breakdowns which reveal trends in membership and stewardship.

Anyone who has constant dealings with interdenominational activities will find the volume almost a necessity in his work.

W.H.L.

Devotional

PRAYERS FOR PUBLIC WORSHIP compiled and edited by James Ferguson, Harper & Brothers, 370 pages. \$4.95.

This is a superb collection of ancient and modern prayers to be used in services of worship, 1016 prayers in all, arranged to cover morning and evening services for the fifty-three Sundays of the church year. First Sunday is the first Sunday in Advent, with the twenty-third Sunday being Easter in this arrangement.

For each service, both morning and evening, are listed calls to worship, invocations and opening prayers, pastoral prayers of a wide variety for all kinds of conditions of prayer, offertory prayers, prayers for illumination to be used before or after scripture readings or before the sermon, and prayers to be used after the sermon. In addition to the general plan, an index of prayers for special occasions gives cross references for the church year dates as well as the customary Children's Day, Brotherhood Week, Labor Sunday and others.

James Ferguson, a retired Church of Scotland minister, 85 at the publication of



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this book in England, has gone to many sources for his material, in addition to using prayers of his own. Prayers from individuals like William Law, Thomas a Kempis, Walter Rauschenbusch, Venerable Bede, Francis Bacon and many others stand side by side with prayers from Ancient Scottish Prayers, the Moravian Liturgy, Great Souls at Prayer, as well as the Book of Common Prayer and others.

Charles L. Wallis has rearranged this American edition of the book, making it more readily serviceable to the American pulpit. It is the kind of book that will last for many years, a source book that every minister of all denominations will find most helpful.

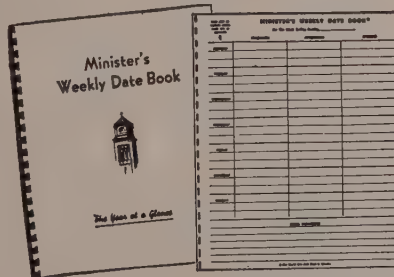
H.W.F.

DEVOTIONAL PROGRAMS FOR THE CHANGING SEASONS by Ruth S. Ikerman. 158 pages. \$2.00.

There are many varieties of devotional books. This one hits a new angle. The author has divided the year into the four seasons. She presents ten devotional studies for each season. These studies are prepared both for individual devotions and as guides for church organizations. Some of the titles are most intriguing. These include *The Poetry of Eternity*; *God Bless This Parsonage*; *The Broken Pitcher*; and, *Highway Comradeship*.

W.H.L.

THE MINISTER'S WEEKLY DATEBOOK



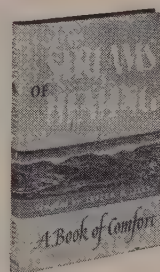
Valuable from cover to cover. The inside front cover contains lists of the special church days of the year. The inside back cover gives a three year calendar. Between the covers are fifty-two big pages for listing the engagements week by week.

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PRIMING THE PREACHER'S PUMP

(continued from page 36)

finally seems futile and useless. Abraham Lincoln observed that "everybody likes a compliment." And you would add: when it is honestly deserved. The late James Barrie of *Peter Pan* fame wrote to Cynthia Asquith, his secretary, "Your first instinct is always to telegraph to Jones the nice thing that Brown said about him to Robinson; you have sown a lot of happiness that way." Criticism we all need, but would you not agree that praise is more effective in bringing out our best? When someone whose judgment and respect we value says, "Good show!" or, "Well done!" wouldn't we go beyond the call of duty or the time clock for such a person?

2. Cultivate the understanding heart. Bring imagination to your judgment of others. That is, put yourself in their place. Ask, how does this person get that way? Perhaps that man or woman we condemn is fighting a battle on a part of the front line we cannot see. In Paul Carroll's play *Shadow and Substance*, the servant girl of Canon Skerritt reveals the canon's contradictory character to the local schoolmaster who hates him. "Oh, I know," says Brigid, "you have the dagger for him because he can hurt and say killin' words. . . You see him when he's proud, but I see him when he's prayin' in his little place and the tears on his cheeks; you see him when he dines, but I see him when he fasts; you see him when his head is up and fiery like a lion, but I see his head when it's down low and his words won't come. . . It's because of that, that you hate him and I love him. . . If we could all see each other all the time in big hangin' mirrors, the whole hate of the world would turn to dust."

3. Here's the third suggestion: Add a little brightness when you can. All of us get weary of the constant cherub, the chronic "cheerer-upper," the professional Pollyanna. Isn't a pessimist a person who has to live with an optimist? Yet, what a wonderful tribute was paid to Alice Freeman Palmer of Wellesley College by one of her pupils who said, "She made me feel as if I were bathed in sunshine." People must have loved to have Jesus around. He turned funerals into festivals. He was always turning the water of life into wine. Wherever he went fires were lit in cold rooms, and where his Spirit is welcomed today there is a new brightness, a new zest, and a thrill in life.

O thou God of love, who makest thy sun
to rise on the evil and on the good, and
sendest rain on the just and on the un-
just: Grant that we may become more and
more thy true children, by receiving into
our souls more of thine own spirit of un-
grudging and unwearied kindness.
Through Jesus Christ, our Lord.

Deep Peace of the Running Wave
to you,

Deep Peace of the Flowing Air to
you,
Deep Peace of the Quiet Earth to
you,
Deep Peace of the Shining Stars
to you,
Deep Peace of the Son of Peace to
you. Amen.

RADIANT SAINTS

Dr. Rufus Jones, the American Quaker, was once visiting a distinguished Roman Catholic thinker, Baron von Hugel. Von Hugel was telling his Protestant friend the four conditions that must be fulfilled before anyone can be canonized a saint by the Church of Rome. First, the individual must have been loyal to the faith throughout his or her life. Secondly, the individual must have been heroic. Thirdly, he or she must have been the recipient of powers beyond ordinary human capacity. The fourth condition is one to underline: through good report and through evil report, in prosperity or in loss, he or she must have been radiant. Say what you like about the first three, there is something self-authenticating in the truth of that last requirement. A saint—as a small boy thinking of a stained-glass window defined one—is a person who lets the light shine through.

PETER PANS ARE IMMATURE

In real life the Peter Pans of either sex are the immature. Infants are wonderful. Babies are mightier than battalions at overthrowing human hearts. "Trailing clouds of glory do they come." But the infantile!—they keep more responsible persons trailing after them, picking up the pieces, nursing bruised egos, shouldering loads they refuse to carry. Of course you and I are immature in some of our attitudes and reactions. A great Christian psychologist who lived nineteen centuries ago must have been bothered by some church members who had not grown up in their thinking and feeling. In one of his famous letters (I Corinthians 14:20) Paul wrote, "Brethren, do not be children in your thinking; be babes in evil, but in thinking be mature."

CHEERFUL TIDINGS

A famous English bishop, named Spooner, made an amusing verbal mistake on one occasion. He spoke of "the tearful chidings of the gospel," instead of "the cheerful tidings of the gospel"! Don't believe it when anyone makes that miserable substitution in proclaiming the good news of God. "What is the chief end of man?" Answer: "To glorify God, and to enjoy him forever." You and I will never know deep, abiding joy until we fall in love with the Highest. Listen to words written by one who had the experience:

I love my God as he loves me,
 Whatever my wanton whim
 I still shall keep my love of him
 For aye.
 For he is starry sky and night
 And sun and earth and sea and
 light and day.
 I love my God as he loves me,
 Merrily.
 I feel his kisses in the breeze,
 And so I carve his name on trees.
 Why not?
 Ten thousand years misunderstood
 He needs my laughter in the
 wood a lot.

—T. E. Ruth

DO YOU SLEEP WELL?

So the man who wanted every applicant for church membership to answer the question, "Do you sleep well?" may have had a point. "Every church member," he said, "ought to sleep well, and every man who doesn't ought to join the church immediately." Why? Because the church is entrusted with the good news, which can help our minds and bodies find peace in the midst of endless agitation. Because the safest mind cure is to be found in practicing the presence of the great God who draws near to us in Christ. He is the God to whom one said, "Thou dost keep him in perfect peace, whose mind is stayed on thee, because he trusts in thee." (Isaiah 26:3)

Four hundred years ago two Protestant leaders, named Latimer and Ridley, awaited death the next day. Ridley's brother offered to stay the night to cheer and comfort the condemned. "No, brother, no," said Ridley, "I mean to sleep as gently as ever I did. I will both lay me down in peace, and sleep: for thou, Lord only makest me dwell in safety." (Psalm 4:8) Next morning he had to be awakened by his jailer to go out to the flames in which he died. There is a superb example of the use of this same prayer by a heroic cardinal in a recent British motion picture, *The Prisoner*, where Alex Guinness' portrayal may well be a realistic dramatization of the brainwashing inflicted on Cardinal Mindszenty.

A TEST OF MATURITY

Here's an important test of maturity: Are you growing not only in ideas and knowledge, in skill in dealing with others, in self-acceptance, but also in your working faith? A mature person is one who has a philosophy that is in harmony with the nature of the universe. Let me put it simply: A maturing person has a growing faith in God. This means ever-enlarging understanding of life's meaning, of the grand design our Heavenly Father has for his family. I think that one of the reasons

(turn to page 46)

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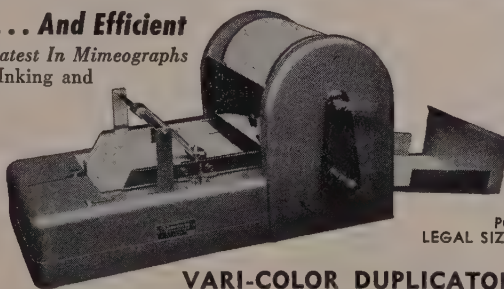
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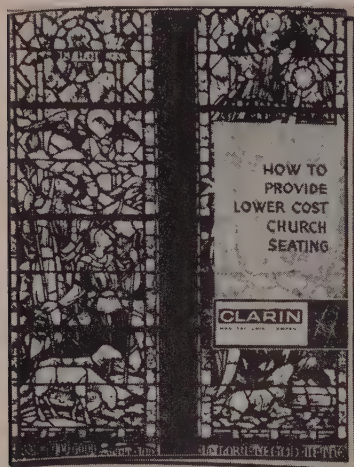
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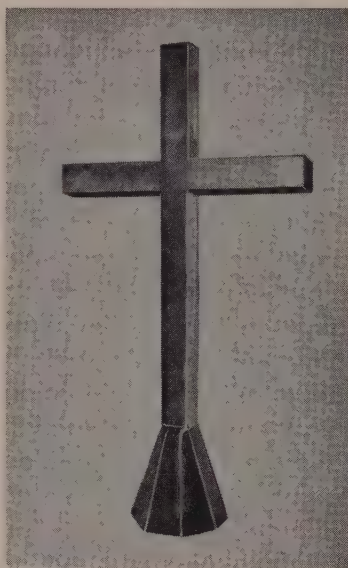


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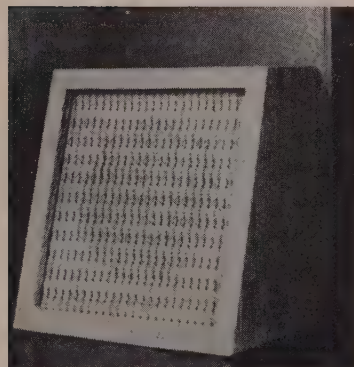
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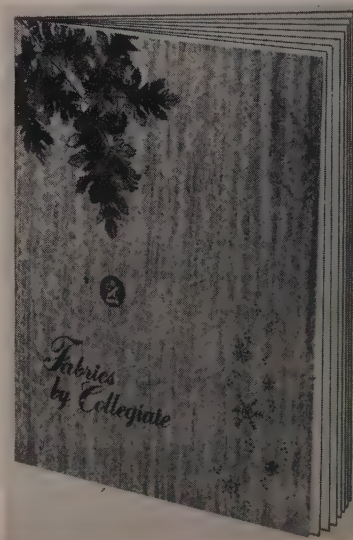
A new "stained glass" Christmas window showing the Nativity will be in many windows as a decoration this Christmas. The authentic stained glass design is printed on special paper. To complete, just color with ordinary crayons following the color guide provided. Then tape to the window for a beautiful stained glass effect. No special lighting is needed. Also makes a rich wall decoration. The pattern is divided into sections so that coloring can be made a class or family project. Each section has its own color key. Upon completion the squares are reassembled with cellophane tape. This and other stained glass designs are available from Stained Glass Color-Art.

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The new fall and winter fabric catalog now available from Collegiate Cap and Gown Company contains a handy Fabric Viewer which combines color and material to form a true picture of how they would look in an actual gown. There are 170 swatches of high-fidelity colors including fifteen new shades which have just been added. It is now possible to accent the beauty of the church by choosing a color that will blend with or complement the decor.

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Though we are unknowing it,
Though we are too blind to see,
Every shadow is a grief,
Every hill a Calvary,
Where a weary dreamer knows
The black anguish of the cross,
When he will not sell his soul
For the mad world's futile dross.

—Edgar Daniel Kramer
Baltimore, Maryland



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(continued from page 43)

churches are drawing more thoughtful men and women of all ages is that in our adult education program, in Sunday sermons, as in church school and parents' groups, we try to worship and serve God with all our minds and hearts. We recognize that Christian maturity involves becoming mature little by little. We find, too, that in Christian faith and friendship, we learn to cope with life's disappoint-

ments and troubles and yet keep on top of them. Don't you think your religion ought to do that for you—give you "a certain ability to roll with the punches, to pick up the pieces and start over"?

Lift up your hearts! In thinking and feeling, you and I can become more mature, "until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ." (Ephesians 4:13)

HOW TO READ THE BIBLE

Begin reading the Bible with Mark's Gospel. In Mark you have the earliest Gospel written, and one that in terse, dramatic action-writing presents God in Christ. Then don't read the Bible in little "snippets," but in chapters, and if possible in a book. Try reading the Bible in one of the modern translations; certainly get a copy easy to read. Ask yourself: "What light does this passage throw on the good news of Christ? Any? Or what

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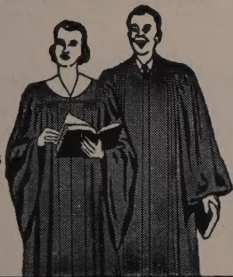
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light does the gospel throw on this? What may it have meant to the first readers? What does it mean for me in my life, work, and relationships today? What is God trying to say to me through these words?"

For behind the words is the living Lord. The old gospel hymn has a good prayer for you and me as we start reading:

Beyond the sacred page
I seek thee, Lord;
My spirit pants for thee,
O living Word.

Here is a little prayer written by a scholar who translated the Bible into English nearly six hundred years ago. His name was John Wycliffe (1320-1384):

God grant to us all grace to
ken well and to keep well Holie
Writ.

And here is a blessing for today, and always:

FORGIVE AND FORGET

Have you heard about the married couple who agreed to forgive and forget each other's failures? When the wife continued to remind her husband of his past mistakes he observed, "I thought you had agreed to forgive and forget." "Sure," replied the woman, "but I don't want you to forget that I have forgiven and forgotten." To be on the road to maturity, you and I have to forgive and forget the injuries we have received too. Don't let yesterday's sins—your own or another's—destroy tomorrow's hopes. "Forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature be thus minded." (Philippians 3:13-15)

MATURE PERSON ACCEPTS HIMSELF

The mature person learns to accept himself. Perhaps this is harder for a man

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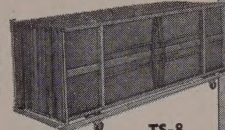
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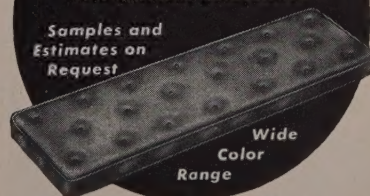
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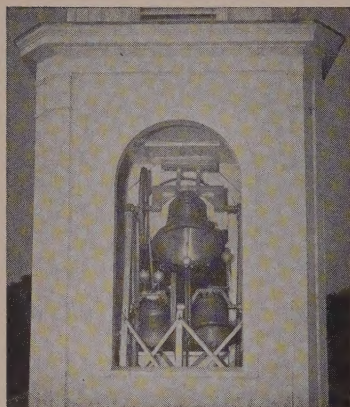
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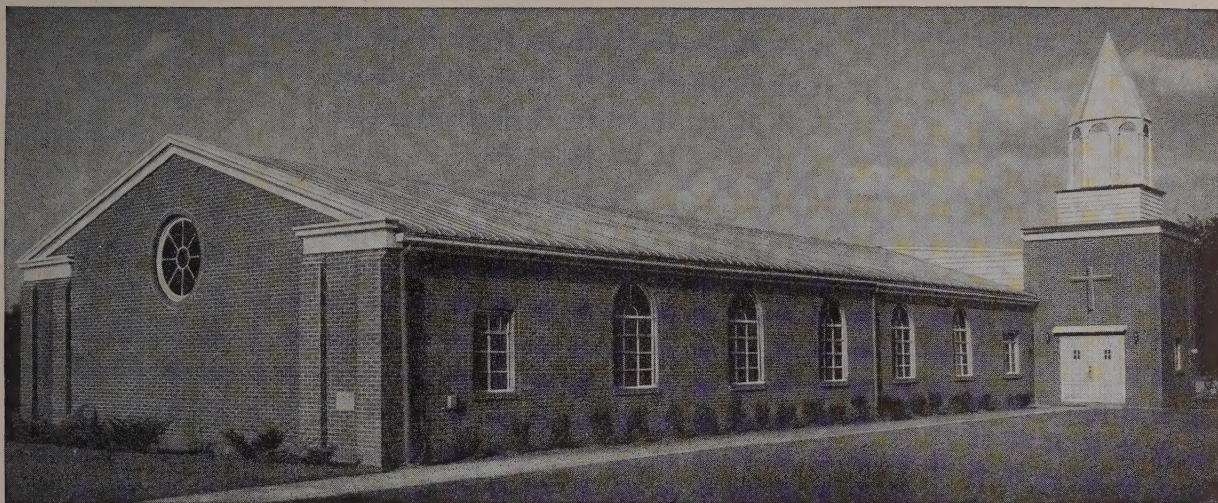
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